A
IVST AND NECESSARY
APOLOGIE
OF CERTAIN
CHRISTIANS,

No leſſe contumeliouſly then commonly called BROVVNISTS, OR BARROVVISTS.

By M^r. IOHN ROBINSON, Paſtor of the English Church at Leyden.

Publiſhed firſt in latin in his and the Churches name over which he was ſet: After tranſlated into Engliſh by himſelf, and now republiſhed for the ſpeciall and common good of our own countrymen.

8° C. 690.

Pſal. 41. 2.

O bleſſed is he that prudently attendeth to the poor wanting.

Printed in the yeer of our Lord,
M, DC, XLIIII.

690

A
IVST AND NECESSARY
APOLOGIE
OF CERTAIN
CHRISTIANS,

No lesse contumeliously then commonly called BROVVNISTS, OR BARROVVISTS.

By M. IOHN ROBINSON, Pastor of the English Church at Leyden.

Published first in latin in his and the Churches name over which he was set: After translated into English by himself, and now republished for the speciall and common good of our own countrymen.

8° C. 690.

Psal. 41. 1.

O blessed is he that prudently attendeth to the poor weakling.

Printed in the yeer of our Lord, M, DC, XLIIII.

APOLOGIE
CHRISTIANS.

A

Juſt and Neceſſarie

APOLOGIE.

THE *crymes of Hereſy muſt vnglis patiently to indure*, ſaid Ierom of old; and that not without cauſe: For whereas in other accuſations, eyther a mans goods, or good name, or bodily life, at the moſt, is indangered; in this, the life of the ſoul (which faith is) commeth in queſtion. *Ierom. to Pammah.*

But wel it is for the ſervants of Ieſus Chriſt, that they have him (their gracious Lord, and Saviour) for their Iudge: by whoſe alone judgement (notwithſtanding all mens prejudices) they ſhal ſtand, or fall for ever. And if any others any where, ſurely I, and they with me have need to get this *divine* comfort deeplie printed in our hearts; whoſe profeſſion gives occaſion to many, as doth our condition liberty unto all, to ſpare no ſeveritie of cenſure upon us.

Four ſorts of heavie friends we have found, and feil in ſorrowfull experience where ſoever we have become. The firſt whereof is the unhallowed multitude, who living without God in the world; and walking themſelves perverſly, and in the workes of darknes, cannot but hate, as the light it ſelf, ſo all thoſe, who have received grace of God, to walke therein with good conſcience. And as the Apoſtles in their dayes were every where moſt vexed with the hatred of the unbeleeving Iewes, their own countrymen; ſo are we by the like of ours like myuded. Of whom whilſt the moſt do want their countrie for cauſes ſo unlike unto ours, no marvayl though there be no better concurrance of eyther affection, or action between us. *Ioh 3.*

The ſecond is of them, who are enamoured on that Romiſh Hierarchie, as on a ſtately, and potent Ladie. Againſt which, and for the holy presbyteriall government, as Chriſts inſtitution by his Apoſtles, whilſt we doe in word and deed, give a free, and full teſtimonie; alaſſe, with how many, and how great waves of affliction are we overwhelmed by their hatred, and power? Demetrius of Epheſus, with his Silver-ſmiths, was of all other men,

to the Apostle Paul (opposing himselfe to the Majestie of Diana, and their profit withall) the most infestuous. And who wil marvail, if we nothing obsequious to the Hierarchicall Diana (in her self, magnificent enough, and enough advantageable unto hers) be abominable unto this kinde of people, above al others, even Atheists, Papists, and most flagitious persons not excepted, whom they have devout enough, and over, unto that Goddesse.

A third kinde is of those, who so servily inbondage themselves, and their consciences, either to the edicts of Princes, or to ỹ determinations of certaine doctors, or to both these jointly, as that they think nothing wel done in case of Religion, which eyther these teach not, or they command not: and on the other side, almost any thing warrantable, which is commended by the one of them, or commanded by the other. And as of these some are so transported with waspish zeale, as they can scarcely without a fit of an ague, eyther speak to, or think of him, who a litle steps out of their troad; so others of them are so cunning, and wote so wel how to make their market, that though they be indeed almost like mynded with us in al things, yet do they vehemently affect unchristian emnitie with us: not because they themselves judge us so deserving; but others, whom therein they think it a poynt of their wisdom to gratifie.

The fourth, and last sorte are they, who through credulitie, and lightnes of belief, have their ears open to the false, and feigned suggestions of slanderous tongues. These men whilst they are overgood, and pitie towards the evil, and injurious, unto whom they give credence; become injurious themselves to the good, and innocent: though in truth it be hard to say, unto which of three they doe the greatest wrong: whether to their brethren, of whom they conceive amisse, whilst either they greedily devour, or easily receive such false reports, & vituperies, as venimous tongues spit out against them: or to their own soules, which they thereby make accessorie to others mallice: of to the calumniators themselves, whom they put in heart to go boldy on in reproching the innocent, whilst they know where to finde receivers for their slanders, as do theeves for their stolne goods.

Now, alasse, what sufficient bulwark of defence have we (poore people) to oppose unto the violence of so many, and mightie adversaries? First, and most (as a brazen wal) our conscience before God, and men (so farre as humain frailtie wil permit) is pure, & unstayned. Next, thine equanimitie joyned with wisdom (godly, and christian Reader:) for whose cause we have penned and pub-

publiſhed this our juſt, and neceſſarie defence: laſt being circumvented by prejudice, thou mayſt happen *to hate that wherof thou art ignorant: then which nothing* in Tertullians judgment, *is more uniuſt*, no not *though the thing in it ſelf juſtly deſerve hatred*. By this we do earneſtly crave, that (as thou ſafely mayſt, ſo) thou wilſt ingenuouſly paſſe ſentence upon us, & our profeſſion, and not by ỹ unfavourie reportes either in word, or writing, of our adverſaries whomſoever: who do moſt commonly take libertie to ſuggeſt againſt us (underlings,) not what in truth and conſcience they ſhould; but what eyther fame reporteth, or ignorance ſuſpecteth, or malice inventeth, or proud contempt deems ſuiting with our meaneſſe and ſimplicitie. *Tertullian againſt the Gentiles.*

Two opprobries (amongſt others infinite) have beene of late by our adverſaries caſt upon us; by which we are not onely occaſioned, but after a ſorte neceſſitated to the publiſhing of this our Apologie: *leſt by not refuting ſuch criminations* (ſo great, and grievous) *we ſhould ſeeme to acknowledge a cryme*, as Cyprian ſpeaketh. The former by ſome of thoſe, who in our owne countrie, are reputed the chief Maſters and Patrons both of Religion and truth; by whom there hath been, not a ſlying breif ſpread amongſt the multitude; but a ſolemn accuſation to them in ſpecial authoritie, framed againſt us: Firſt, that we (lewd Browniſts) do refuſe, and reject one of the Sacraments: ſecondly, that we have amongſt us no eccleſiaſticall miniſtrie, but doe give libertie to everie mechanical perſon to preach publiquely in the church. Thirdly, that we are in errour about the verie Trinitie. Fourthly, and laſtly, that being become ſo odious to the magiſtrates here, as that we are by violence to be driven the countrie, we are now conſtrayned to ſeek ſome other, and farre part of the world to ſettle in. *Cypr. tract. cont. Demet.*

The other contumelie is in a Dutch Rhime without name, framed it may be, (and as commonly it comes to paſſe) between the cup and the wal as ſayth the proverb. This balad-maker comparing the received religion in the Dutch churches to a tree: the Sectaries in the countrie (of which he nameth not a few) to cerrayn beaſts endeavouring this trees ruine, and overthrow, likens the Browniſts to a little worm, gnawing at the root thereof; and not having leſſe will, then leſſe power to hurte, then the reſidue. *Wee are indeed wormes and not men, the reproach of men, and deſpiſed of the people*, whom high and low, and al that wil, may without daunger, tread, and trample under foot. *Pſal. 22. 6.*

But to give thee ſatisfaction (Chriſtian and indifferent

Reader) whosoever thou art, that chuseth rather to take knowledge of mens innocencie, then to condemn the same unknown; and that it may appear unto thee, how alike unhoneſt our adverſaries are in their accuſations, though of unlike condition in themſelves, We do profeſſe before God and men, that ſuch is our accord in the caſe of religion, with the Duch reformed churches, as that we are ready to ſubſcribe to all, and everie article of faith in the ſame church, as they are layd down in the *Harmonie of Confeſsions of fayth*, publiſhed in their name: one onely particle (and the ſame not of the greateſt weight) in the ſixth Article, *touching the Scriptures*, being conveniently interpreted, and conformably to it ſelf, and the generall judgment of the learned amongſt them.

The ſcope of the Article is, (as appeares in ỹ margent) to diſtinguiſh between *the bookes Canonical, and Apocryphall, as they are called*. Touching which Apocryphall notwithſtanding it is judged, and affirmed, that *they may be read in the Church*. Which if it be meant of their private reading by the members of the church, we willingly aſſent: if of publick, paſtorall, and eccleſiaſticall reading, we are indeed otherwiſe mynded: neither admit we any other bookes to ỹ dignitie in the church, then ſuch as were penned by the Holy *men of God moved by the Holy Ghoſt*. 2 Pet. 1. 21. And as the Apoſtle Iames teſtified of the Iewes, that *they had Moſes read in the Synagogue every Sabbath day*: ſo we think it ſufficient for the Chriſtian aſſemblyes, that with Moſes Chriſt, that is, the bookes of the new teſtament be joyned with the old, and they alone be read.

Act. 15. 21.

Neither need we ſeek further, or for other arguments to confirme our opinion, then the article it ſelf affordeth us. The words thereof are theſe:

Harmonie of Confeſſ. Of the Script. Art. 6. Conf. Belg.

Moreover, we put a difference between the Holy writings, & thoſe which they call Apocryphal, to wit, ſo as the Apocryphall may indeed be read in the church, & that it may be lawfull to take inſtructions from them, ſo far forth, as they agree with the canonicall bookes: but ſuch as no hand is their authoritie, or firmnes, that upon their teſtimonie any doctrine of faith, and Chriſtian Religion may be founded, much leſs that they have force to infringe, or weaken the others authoritie.

And firſt, If the Apocryphal bookes be publiquely read in the Church, as well as the Canonical, the difference which in word is profeſſed, ſeems indeed by this ſo reading them, to be taken away: ſince the ſelfe ſame religious act (viz. publique reading) is performed about the one and other, although not altogether to the ſame

end.

end. And if publique reading of the Canonical Scriptures be commanded of God in his worship, either the reading of these Apocrypha books is a parte of Gods worship also, (which the Belgick Churches do not beleeve) or els they must be unlawfull to be read publiquely in the Church, especially comming together for that onely end of worshipping God. Publiquely, I say; for the private reading of them, as of other books, comes not under the respect of worship properly, but of an act, and exercise *preparative* unto worship: as both Lawyers, and Divines speak.

Secondly, in this verie Article, the Canonicall bookes, as opposed to the Apocryphall, are called *holy writings*. The Apocryphal then are not holy, as not being hallowd to this end, that is not commanded of God in the holy writings of the Prophets, and Apostles. Now what have the holy assemblies to do, especially convening, and meeting together for the solemn worship of God, and exercising themselves in the same, with books not holy, that is, not hallowed, or injoyned of God, for his most holy service?

Thirdly, seeing these books are *Apocryphal*, that is, hidden, and concealed, their verie name may put them in minde of their duetie in concealing themselves within the vaile of privacie. And surely no small immodestie it is in them, which ought to contain themselves in private use, and intertainment, thus bouldly to presse into publique assemblie. They must therefore change either their names, or their manners; as women by their sex, so they by their name, well expressing their nature, are inhibited all libertie of speaking in the church.

I adde, and conclude, out of our countrie-man Master Broughton, that those Apocryphall bookes are so stuffed with trifles, fables, lyes and superstitions of all sorts, that the midle place between the old and new Testament, as il becomes them, as it would do a Turkish slave, and leaper, between two the noblest Princes of all Europe.

But to return whence I digressed. Seing that (as appears in the preface) ye intention of ye Belgick Churches was, as in divulging their Confession, *to render a reason of the hope, which is in them, and plainly to make known their perswasion in the matter of fayth*; so also in *publishing the Harmony of Confessions, to give all men to understand, and take knowledge of that most neer conjunction which they have with the sacred, and truely Catholique church of God, and al the holy and sound members thereof*: by what right, or rather injurie could we be excluded

Preface to the Harm. of Confess.

 from

from the fellowship of the same churches, who do farre better accorde, and have greater congruitie with them in the matter of fayth & religion, then the greatest part of those, whose confessions they do publish to the view of all men, as the cognisance and badges of their Christian consociation? And with what conscience of a Christian, or rather licentiousnes of a Rhymer, could that adversarie traduce us to the world, as endeavoring the ruine of the reformed churches?

But perhaps, that which may be, is suspected to be by some, (which also the false accuser doth insinuate in his libell against us) and that, what in word we professe, wee deny in deed; and what wee would seem to build with our tongues, we do, as it were, with our hands pul down. If so it be, and that in deed we be found to be such, I doe freely confesse, that no censure upon us can be too severe, no hatred more grievous then we do deserve.

Now the guilt of this evil must cleave unto our fingers, if at all, one of these two wayes, either in regard of our selves, or of the reformed Churches. For our selves, and our course of life, (for necessitie compelleth, as it were foolishly to bable out that, wherein modestie perswadeth silence) and how we converse with God, and men, whether publiquely in the Church, or privately in the family, we refuse not, by the grace of God bestowed upon frail creatures, labouring of the same humain infirmities with other men, the search and censure of our most bitter adversaries, if not destitute of all, both honestie, and wisdome.

Touching the reformed Churches, what more shall I say? We account them the true Churches of Iesus Christ, and both professe, and practise communion with them in the holy things of God, what in us lyeth; their sermons sech of ours frequent, as understand the Dutch tongue; the sacraments we do administer to their known members, if by occasion any of them be present with us; their distractions, & other evils we do seriously bewayl, and do desire from the LORD their holy, and firm peace.

But happily, it will be objected, that we are not likeminded with them in all things, nor do approve of sundry practises in use amongst them, if not by publique institution (which it seems they want) yet by almost universall consent, and uniform custome. I grant it; neither doubt I, but that there are many godly, and prudent men in the same churches, who also dislike in effect the things which we do: and amongst other things, this malepart, and unbridled bouldnes of unskilful men, who

make

make it a very May-game to paſs moſt raſh cenſure upon the fayth, and ſo by conſequence, upon the eternall ſalvation of their brethren, and to impeach their credit, whom they neither doe, nor perhaps willingly would know: leſt that which they luſt to condemn unknown, they ſhould be conſtrained to allow, if they once knew it: and withall to diſallow that, into which they themſelves have been led formerly by common errour of the times. Which maladie is alſo ſo frequent, and ordinarie, as that it may truely be ſaid of many, that they then think themſelves moſt acceptable unto God, when they can make their brethren (differing from them in ſome ſmaller matters) moſt odious unto men. This rageing plague except the Lord God in mercie aſſwage, and bend the mindes of godly, and modeſt men (the Miniſters of his word) to put to their helping hand that way, it wil without al doubt, come to paſſe, (which God forbid) that the multitude of Chriſtians wil come to judge of their eſtate with the Lord not ſo much by the chriſtian vertues, which themſelves indeed have, as which they imagine others want.

But that it may appear unto thee (Chriſtian Reader) wherein we do diſſent from the Duth reformed Churches, and upon what grounds: and that none may take occaſion of ſuſpicion, that the things are either greater, or more abſurd, for which thoſe hateful Browniſts are had by many in ſuch deteſtation, then indeed and truth they are, I wil briefly, as I can, preſent unto thy chriſtian view either all, or the moſt, & our greateſt differences, with the grounds thereof.

CHAP. I.

Of the Largeneſſe of Churches.

AND firſt, it is evident, that the moſt, eſpecially cittie-churches, are ſo great and populous, as that two or three divers temples are not ſufficient for one, and the ſame Church to meet in at once. We on the contrarie, ſo judge, that no particular church under the New Teſtament, ought to conſiſt of more members, then can meet together in one place; becauſe,

1. The Holy Scriptures ſpeaking deſinitely of the politicall, or miniſterial, commonly called, viſible church, inſtituted by Chriſt, and his Apoſtles, by his power, underſtand none other then one congregation convening, and comming together, ordinarie at leaſt, in one place.

Matth. 18, 17, 20. *gathered together in my name:* with 1 Corinth. 5. 4. *when you are come together.* Act. 2. 44. *All that believed were together* and chap. 5. 12. *They were all with one accord in Solomons porch.* Also chap. 6. 2. 5. and chap. 13. 1. 2. with 14. 17. and 14. 23. with Tit. 1. 5. Act. 15. 4. 22. 25. and 20. 17. 20. 1 Corinth. 11. 20. *when ye therefore come together in one,* to wit place, not minde, as some conceipt, for from that the Corinthians were to far, and lastly chap. 14. 23. *If the whole church come together into some place.*

2. There is then had the most ful, and perfit communion of the body in the holy things of God, which is the next and immediate end of the visible Church, when al the members thereof do convene, and assemble together in some one place. And if nature, as Philosophers teach, ever intends that which is most perfit, much more grace. Now that the church (commonly called visible) is then most truely visible indeed, when it is assembled in one place; and the communion thereof then most full, & intire, when al its members inspired, as it were, with the same presence of the Holy ghost, do from the same Pastor, receive the same provocations of grace, at the same time, and in the same place: when they al by the same voice, (*banding as it were together*) do with one accord pour out their prayers unto God: when they all *participate of one*, and the same holy *bread*; and lastly, when they altogether consent unanimously, either in the choice of the same officer, or censuring of the same offender, no man admitting a due thought of things can make doubt of.

Act. 2. 42. Neh. 10, 25. Tertul. Apol. ch. 37. 1 Cor. 10. 17.

3. We have the Apostle Paul giving it in charge to the Elders of every particular Church (as was that of Ephesus) *that they take heed unto al the flock, wherof the holy ghost made them Bishops,* or overseers, *to feed the church of God, which he hath purchased with his own blood.* But surely, as that flock is verie inordinate, if not monstrous, which for the largenes thereof, neither ever doth, nor possibly can feed together; so that sheepheard of the Lords flock seemeth not aright, and as he ought, to fulfill his charge, which doth not at the least, every Lords day, minister unto the same, the wholesom food of Gods word. Ad hereunto, that in these huge and vast flocks, governers cannot take knowledge of the manners of the people private, or publick; no nor so much as of their presence at, or absence from the church assemblies: whereby what damage cometh unto true pietie, any man may easily conjecture and miserable experience makes too too manifest in the reformed churches. I conclude

Act. 20, 27, 28.

clude therefore, since (as Iunius sayth) *it concerneth the Pastour throughly to know the church committed unto him, the persons, their works and courses, without the knowledg of which things, he shal profit them no more then a tinckling cymball, &c.* that it were a point of good provision both for the conscience of the officers, and edification of the people, that a division were made of the city-churches, which by continuall accession of members, are thus grown out of kinde, into different, & distinct congregations, under their certain, & distinct Pastours, & Elders. *Iunius Eccl. lib. 1. chap. 2.*

If any object, that there is one visible, and catholick Church, comprehending as the parts thereof, al the particular Churches, and several congregations of divers places; as there is one Ocean, or Sea, diversly called, according to ỹ divers regions by whose shores it passeth; and ỹ therefore this matter is not worth labour spending about it, I answer, First, that the Catholick church neither is, nor can be called visible since only things singular are visible, and discerned by sence: whereas universals, or things catholick, are either only in the understanding, as some are of mind, or as others think better, *are made such*, to wit universals, *by the understanding abstracting* from them *al circumstantial accidents, considering that the kindes intelligible have their existence in nature*, that is, in the Individuals. *Obiect.* *Answer.* *See Sadell against Ter. in solut. 2. Sylleg. on Matth. 13 Scalig. de subtil. exer. 307.*

2. The Catholick church, with due reverence unto learned men be it spoken, is verie unskilfully said to be one, as the sea is one. For, first, it is expressedly said, Gen. 1 9. 10. that *the waters which were under the heavens, were gathered into one place*, or conceptacle, which God called Sea, or *seas*. But the Catholick church, which is said to comprehend al particular congregations in her bosom, is not gathered together into one place, nor ever shal be, before the glorious coming of Christ. 2. The Ocean is a body so continued, as that al, and everie part thereof is continually fluent, so as the self same waters, which in their flux do make one sea, do in their reflux by contrarie windes, make another, and so contrariewise. But thus to affirm of particular churches, and their material constitutive cause, were most absurd. 3. If some one particular sea were drawn drie, or should fail his course, a disturbance of al ỹ rest would necessarily follow; But & if ỹ sea should in divers places at once happen to be exhausted, or drawndrie, there would then be a fayling of the Ocean: neither were the waters now gathered into one place, neither made they one sea, and body of water, either continued, or conjoyned. But now, on the other side, upon the defection, or dissipation of

this or that particular church, no such impediment should come in the way, but that the rest might hould their ful course, as before. Yea, I adde moreover, if al, and every particular assembly in the world should languish, & fal away, (one onely excepted) that (onely) one did still remain the true, and entire Church of Christ, without any either subordination, or coordination, or dependencie spiritual, save unto Christ alone. The reason is plain, because this singular, and sole assembly may under Christ the head, use, and enjoy everie one of his institutions: the communion of Saints combined together in solemne, and sacred covenant, the word of God, Sacraments, Censures, and ministrations whatsoever by Christ appointed, and therewith the same Christs most gratious presence.

And upon this ground it is, that the Apostle Paul doth intitle y particular congregation, which was at Corinth, and which properly, and immediately he did instruct, and admonish, to *the body of Christ, the temple of God*, and *one virgin espoused to one husband Christ*. We may not therfore under pretence of antiquity, unity, humain prudence, or any colour whatsoever, *remove the ancient bounds* of the visible and ministeriall church, which our right *fathers*, to wit, the Apostles, have set; *in comparison of whom the most ancient of the set*, which are so called, are but infants and *beardlesse*, as one truly, & wittily sayth. There is indeed *one church*, & as y Apostle speaketh, *one body, as one spirit, one hope of our calling, one faith, one baptisme*; y is, of one kind, & nature; not one in number, as one Ocean. Neither was the church at Rome in the Apostles dayes, more one with the Church of Corinth, then was the baptism of Peter one with Pauls baptism, or then Peter, and Paul were one. Neither was Peter or Paul more one, whole, intire, and perfit man (consisting of their parts essentiall, and integral) without relation unto other men; then is a particular congregation (rightly instituted, and ordered) a whole, intire, and perfit Church immediately, and independently, in respect of other Churches, under Christ.

1 Cor. 12. 27.
2 Cor. 6. 10. & 11. 2.
Cartwr. ob Prov.
Eph. 4. 4, 5.

To conclude, since the Pastor is not a minister of some part of a Church, but of the whole particular Church. Act. 20. 28. *Attend to the whole flock*, or Church, *wherof the holy Ghost hath made you Bishops*, &c. if the ministers office be to be confined within the circle of a particular congregation, then also the ministerial church it self. Now the Pastours office is either circumscribed within these bounds, or else *the Angel of the church of Ephesus* was also *the Angell of the Church of Smirna*; and so the Pastour

Paſtour of this Church is alſo the Paſtour of that; and by conſequence of all that is, everie Paſtour is an univerſal Biſhop, or Pope by office; if not for execution, yet for power; according to which power, we are to judge of the office.

What then? will ſome man ſay, Is it not lawfull for a Paſtour to execute his paſtoral office but in the congregation over which he is ſet? I anſwer with the Apoſtle, *No man taketh this honour unto himſelf, but he that is called of God, as Aaron*, Hebr. 5. 3, 4. It is not lawful for thee (reverend brother) to do the work of a Paſtour wherethou art no Paſtour, leſt thou arrogate to they ſelf that honour, which apperteyns not unto thee. Thou art called, that is elected, and ordeyned a Paſtour of ſome particular Church, and not of al churches. It is not onely lawful, but requiſite, that the Paſtour of one Church (or rather be that is the Paſtour) and ſo any other member, imparte the gift either ſpiritual, or bodily, which he hath received, to other churches, out of the common bond of charitie, in which he is obliged: not ſo, to execute a publique office over them by the prerogative of authoritie, which he hath not but onely over his own. We wil illuſtrate this by a ſimilitude. Any citizen of Leyden may enjoy certain priviledges in the cittie of Delph by vertue of the politick combination of the united provinces, and cities, under the ſupream heads thereof the States generall, which he is bound alſo to help and aſſiſt with al his power if neceſſitie require; but that the ordinary magiſtrate of Leyden ſhould preſume to execute his publique office in the cittie of Delph, were an inſolent, and unheard of uſurpation. The verie ſame, and not otherwiſe, is to be ſaid of Paſtors, and particular Churches, in reſpect of that ſpiritual combination mutuall under their chief, and ſole Lord Ieſus Chriſt.

CHAP. II.

Of the adminiſtration of Baptiſm.

THe Dutch Reformed Churches (as is evident by their practiſe compared with their profeſſion) are neither ſo true unto their own grounds, as they ought, neither do they ſo wel provide for the dignitie of the thing, whilſt they adminiſter the Sacrament of Baptiſm to the infants of ſuch, as are not within the Covenant, nor have either parent a member of any Church, Becauſe,

So Harm. Confeſſ. Belg. & French Calvin. Beza. &c.

1. Baptiſm

Colos. 2. 11. 12.

1. Baptisme now (as circumcision of old) is the seal of the covenant of God with the faythful, and their seed, *I will be thy God, and the God of thy seed.* Genes. 17. 9. and *the seale of the righteousnes of fayth.* Rom. 4. 11. & is *one*, as *there is one faith, and one baptism.* Ephes. 4. 4, 5. & therfore ought not to be administred to others, then those within the compasse of the same covenant: nor but upon fayth comming between, either of the partie to be baptized, or of one parent at the least. If any shal answer, that this gracious promise of God is not to be restrained to the next immediate children, but is extended even to those, who follow afarr off, I grant it, except infidelitie, or other sin come between; by which the parents with themselves break off their seed externally and actually from the communion of the church, and holy things thereof. And if we be not to insist in the next, and immediate parent, why in the grand-father, or great-grand-father, and so for the rest, till we climbe up, as high as to Noah himself? Whereupon it should follow, that not the Infants of Iewes, nor of Turks, no nor of Gentiles neither should have baptisme denyed them. Surely the grace of Christ must needs be universall, and wherein all have interest, if the seal thereof apperteyn vnto all. Neither should the Church (amongst whose sacred furniture Baptisme is) by this rule be any more the house of God, peculiar to his children and servants; but more like a common Inne, whose doore stands wide open to al that passe by the high way.

2. The Apostle 1 Corinth. 7. 14. upon this ground that the one parent is a beleever, avoweth the child *holy*: which otherwise he pronounceth *impure*, in respect of the Covenant, and holynes thereof (leaving unto God his secret judgements.) Now what have the impure, and unhallowed to do with the holy things of God? And what hath the Pastour, and sheepheard in holy things to do with them, who are no portion of the Lords flock? *what have I to doe* (sayth the Apostle) *to judge them that are without? Do not ye judge them that are within?* So (reverend brethren) what have you to do to baptize them that are without? do you not baptize them that are within, & them alone? In the number of whom yet you reckon not those infants (though baptized by you) not belonging to your charge. Whence also (God knoweth) it cometh to passe, for the most part, that they who are thus by you baptized into the name of the Lord, are by their godlesse parents education made the servant of Satan.

1. Cor. 5. 12.

3. The Baptisme of Infants, in all soundnes of judg-

ment,

ment, serveth, and that immediately for the comfort of their godly parents; whose hearts it filleth with no small joy, whilest they behold the gratious promise of God made to them and their seed, ratified and confirmed by this seal: even as of old the circumcision of Isaac was granted, and enjoyned by God unto Abraham, his and our father, first & immediately, for the confirmation of his faith. Whence I conclude, that the seal of the righteousnes of faith (which baptisme is) doth no more belong to the seed of godlesse parents, then doth the comfort flowing from the righteousnes of fayth unto the parents themselves. Whom as it would effectually move to more serious, & sad thoughts of their own estate w God, if they beheld their infants (so dear unto them) excluded thorough their default from the comfortable seal of Gods Covenant; so can they not, but by ỹ undue administration of the same, take occasion of hardening themselves in their accustomed perverseness. I conclude then with Tertullian speaking (as Iunius interprets him) of the children of such, as were *strangers* from the covenant of God, *Let them come, when they are grown to yeares; let them when they have learned, and are taught wherefore they come; let them then be made Christians, when they can know Christ.*

Tertul. of bapt. ch. 18 Iunius annot. in idem cap.

CHAP. III.

Of written Leyturgies.

WE cannot but mislike that custome in use, by which the Pastour is wont to repeat and read out of a prayer-book certayn formes, for his and the Churches prayers, and that for these reasons.

1. Because this external mean & manner of worshipping God in prayer is no where found in the written word, (by the prescript whereof alone he is to be worshipped) whatsoever either the Iewes fable of the Leyturgie of Ezra; or the Papists of S. Peters, or S. Iames Leyturgies. Yea, contrariwise, I adde for overplusse, that it did not seem good to the Apostles, the last penmen of the holy ghost, ỹ any such prescript form for such end should come in use, in the churches. And this seemeth unto me very clear, from the former Epistle of Paul to Timothy, chap. 2, 1, 2. The kings of the earth in those dayes, & such as were in authoritie under them, being, as it were, so many sworn enemies of the name of

Esay 29. 13. Mat. 28. 10. Colos. 2. 23.

of Christ, this conceipt might easily (and it seems did) creepe into the mindes of divers Christians, that these kindes of men were rather to be prayed against, then for, by the servants of Christ. And now, what was the medicine prescribed by the Apostle for this maladie, in that Epistle written to Timothy for that verie end, that he *might know how to converse in the church of God?* Did he now either send Timothy to any Leytergie formerly set forth for his own and others direction? Or did he himself frame any for the purpose, whose beaten troad the Churches following afterwards should not erre? Nothing lesse: although a more fit, and full occasion for that busines scarce be offered: which without doubt, Paul would no more have let slip, then did the other Apostles, that which was more light, for the introduction of Deacons, if it had seemed good to y holy Ghost (by whose finger he was guided in the ordering of the Churches) that any such book-prayer should have come into use.

1 Tim. 3. 15.

Act. 6.

Three things especially are objected, which must here be cleared. The first is, that David, and other Prophets penned the book of Psalmes for the mother Church of Israel. The second, that Christ himself delivered to his disciples a certain forme of prayer, commonly called, *The Lords prayer*. The third, that Moses from the Lord, Num. 6. gave direction to Aaron, and his sons, in what form of words they should *bless the children of Israel*.

I answer first generally, that the consequence followeth not from the authoritie of Christ, and of Moses, and of the Apostles, in ordeyning these, and these forms of divine worship, for the like authoritie in ordinarie Bishops, and Pastours, to ordeyn other, and divers forms, for the same end. What can be spoken more insolently? Christ the Lord, Moses, the Prophets, and Apostles being immediately, & infallibly guided by the spirit of Christ, have prescribed certain set formes of Gods worship; therefore others, though not immediately and infallibly guided by the same spirit, may also prescribe them. Why may they not by this argumentation as well frame us a new Canon of holy Scriptures, considering that even these verie formes, wherewith also they equalize their own, are parts, and portions of the same Scriptures. More particularly. And first for Psams. I deny that there is the same reason of a prayer, and of a Psam; or (whereupon the difference hangeth) that singing, and praying are all one. For the question is not, (which I desire the Reader once for all to bear in minde) either of the internall

ternall affection of him which singeth, or prayeth, or of the subject matter of the song or prayer: but of the externall act, and exercise of praying and singing. Now these two exercises both the holy Scriptures, and common sence in everie man, that pleaseth but to open his eyes, and looke upon them, doe plainly difference.

For first, if to sing be to pray, then whosoever singeth prayeth: but how far from truth this is, the Psalmes of David, 1, 2, and many others in which not the least parcell of prayer is to be found, do plainly evince.

2. *Is any man sad amongst you,* (saith the Apostle) *let him pray: is he merry let him sing.* To pray then, & to sing, are not the same, nor which do agree (to wit primarily) with the same constitution of the minde. *Iam. 5. 13.*

3. In prayer the Pastours voyce is onely heard, unto which the people, as the Apostle teacheth, are to add their *Amen*: but in singing, all the multitude have as well their part for tunable voice, as the pastour himself. Neyther can divers possible sing together, without confusion, but by a certain, and set form both of words, and syllables: which yet may be done in church prayer, and is everie where. *1 Cor. 14. 16.*

4. We have the same Apostle els where teaching us that: *Speaking to your selves in Psalmes, Hymnes and Spirituall songs,* &c. And again, *Let the word of Christ dwell in you plenteously, with all wisdom, teaching and admonishing your selves mutually in Psalmes, Hymnes,* &c. In singing then we do speak to our selves, or one to another mutually: but in praying, neither to our selves, nor to our brethren, but unto God alone. And the reason hereof is evident. When as we read or sing the Psalms of David (for what other thing is it to sing out of a book, then to read with a loud, and harmonious voice? of which Harmonie singing is a kinde): these self same Psalms in this verie use do still remain, and so are read or sung, as a part of the word of God in the holy Scriptures: and in which God speaketh unto us: whereas on the other side, we do speak unto God, in all our prayers, whether mentall onely, or vocall withall. *Ephes. 5. 19.* *Colos. 3. 16.* *Scalig. poet. li. 1. c. 2.*

5. Even these verie Psalmes, whose matter is prayer, and thanksgiving, were framed, and composed by the prophets into Psalms, and spirituall songs, for this verie end, that the men of God might in them teach us, as in the written word of God, whereof they are parts, both what petitions they in their distresses put up to the Lord, & also what thanksgiving they returned upon their deliverance, that so we in reading & singing them, might in-

instruct and admoniſh our ſelves both publiquely & and privately, whether by way of doctrine, or admonition, or conſolation, for the promoting of the glorie of God in our hearts.

Lastly, that I may deſcend to them, who are only taught by experience; If any going out of the temple, whilſt the Church were ſinging a Pſalm, either before, or after ſermon, being asked of one that met him, what the church were then doing, ſhould anſwer that it were at prayer; would he not be judged by al men to tell a ly? But altogether without cauſe, if to ſing be to pray, as many imagine.

Touching *the Lords prayer*. We deny it to be the meaning of Chriſt, teaching his diſciples, when they pray, to ſay, *Our father*, &c. to binde them, and the *Holy Ghoſt* *Iude 21.* in them, by which they ought to pray, to a certain form of words, & ſillables, which they ſhould repeat by heart, or (which is our queſtion) read out of a book. Becauſe, 1. the two Evangeliſts, Matthew, and Luke, of whom both the one and other did aright both underſtand, and expreſſe the meaning of Chriſt, do not preciſely keep the ſame words. 2. By theſe words, *when you pray*, is meant, whenſoever you pray: whereupon it ſhould follow, that we were tyed to this ſtint of words alone, and alwaies: and ſo might lawfully uſe none other, except it be lawfull for us ſometimes to pray rather by the levell of our own device, then of Chriſts preſcript. The words therefore of Cyprian are good in a good ſence. *To pray otherwiſe then Chriſt hath taught, is not only ignorance, but* *Cyprian. de orat. domin.* *guilt, ſeeing he himſelf hath ſayd, you reject the precept of* *Mat. 6. 6* *God, that you may obſerve your own tradition.* 3. Amongſt the manie, and manifould prayers of the Apoſtles to be ſeen in the holy ſcriptures, this form of words is not found, and yet can it not be denyed, but they alwaies prayed as they were taught in this place by their Maſter Chriſt: whoſe meaning therefore it could not be to tye them neceſſarily to anie ſuch certain of words. 4. It appears by the context, that the purpoſe of Chriſt is to ſpeake of private, or rather ſecret prayer, and ſuch everie Chriſtian apart from others, and *in his cloſet, with the dore ſhut unto him*, ſhould pour out unto the Lord.

Now if one alone, & by himſelf ſhould ſay, *Our father*, ſeems not verie congruous. Laſtly, ſeeing of the like there is the like conſideration. If the Apoſtle Iames in theſe *Iam. 4. 13.* words; *Go to now, ye that ſay, to day or to morrow we wil goe into ſuch a citie*, &c. and verſ. 15. *For that ye ought to ſay, if the Lord will, we ſhall live, and doe this or that*, do neither ſimplie fault with the *from of words*, nor preſcribe neceſſarily any other, but *only* (to uſe Calvins words)

words) *wakens them from their dream, who without respect of the divine providence, will make themselves masters of a whole year, when there is not a moment in their power:* so neither are we to conceive y^t our Saviour Christ, Mat. 6. and Luke 11. doth injoin unto his any set words to pray in, but *only shewes whither all our prayers and bewes ought to be referred,* as with all other orthodox writers about this matter, the said Author speaketh: howsoever divers unskilfull men cease not still to sing unto us, even to loathsomnes, the song, *when you pray say,* as the Papists do theirs, *This is my bodie:* as though the controversie were about the words, and not rather about the meaning of them. *Calv. in Iam. ch. 4 v. 15.* *Idem in Mat. 6. 9.* *Vrsinus, Bucanus, Piscator, Perkins.*

But for that we are verie odiously traduced by divers, as abhorring from this form, and that we will not (as they use to speak) say the Lords prayer, I will in few, & plain terms set down what our judgements is about it.

1. And seeing that, as the Poet hath it, *the names do commonly suit with the things,* we may see, and sorrow withall, in the phrases in common use about this most Christian duetie of prayer, what it is w^t the unballowed multitude of Christians to pray, namely, *to say prayer, to read prayer, to hear prayer,* and rather any thing then indeed to pray, that is, then to pour out the conceptions of a godly and devout minde unto God, from faith and feeling of our wants, by the holy Ghost.

2. We do affirm, that this form of words is unproperly, how commonly soever, called *the Lords prayer:* as neither being a prayer as it is the Lords, nor the Lords as it is a prayer. As it is of the Lord Christ, and so the Lords (whether by himself uttered in words, or committed to writing by his Evangelists) it hath the consideration, and respect of a sermon, and of Evangelicall doctrine, in which Christ taught his disciples; and not of a prayer put up to his Father: as on the contrarie it neither was, nor could be used prayerwise by Christ, in so manie words; with whose most perfit sanctimonie it did not agree for him to say, *forgive us our trespasses.*

3. We do firmly beleeve, that all, and every both Church and person is bound alwayes to pray, as Christ hath there taught: whether we respect the matter there propounded, or the affections there injoyned, or the commodious, and compendious simplicitie, which Christ our Saviour, and onely master, there opposeth, both to the vain bablings, & oft repetitions of the heathens; and y^t in these things, and them alone, the commandment of Christ doth consist, we both firmly beleeve, & confidently avow.

4. And lastly, we doubt not but that this very form of words may be, and is rightly used in prayer unto God, provided there be neither opinion of necessitie, by which superstitious persons think themselves tyinted by the Lord to words, and syllables, not of perfection, by which many are of minde, that they have then at the last, & not before prayed perfitly, when they have repeated this form of words. And it is well, if some spot of this myre cleave not to the fingers of many ministers; which make it a matter of great conscience not to conclude their, and the churches prayers applyed specially to the present state of things, with this number, & measure of words. Which custom as it is used verie commonly, so in my judgement, with no great reason, for these two causes.

First, it seems to crosse all good order, and method, by which men should discend from the more general unto that which is more special: and not go the clean contrarie way as in this they do.

Secondly, Since the rule, according to Philosophie, and good reason, is always before the thing ruled, and that this form is by Christ instituted, for this purpose, that it might be the rule, and squate of all our prayers, and as Tertullian saith, *is premissd, as the foundation of all one accessorie desires*, me thinks the same should rather be used in the first place; upon which as the same author hath it, *a verie few should build the circumstances of his occasioned requests.*

Tertull. lib. de Orat.

It remayneth that in a few words I answer that, which is by some objected touching those solemn blessings, at the first imparted by the Patriarks to their first born, and after by the Priests to *Israel the first born* of God.

Rend. 4. 22.

And to let passe, 1. that the composers, and imposers of the Leyturgies now in use have not equal authoritie with Moses the man of God, nor are their writings any way comparable with his:

2 That Moses did not prescribe unto the Priests a stint of words for blessing (much lesse to be read out of a book) but the substance of the thing which by manie Arguments, save that I studie for brevitie, might be proved. 3. If that were Moses his minde, and the Lords by him, the minister were bound to the same form of blessing upon the *Israel of God* now, which ye church is: since there is nothing in it not moral, and perpetuall, or not concerning the church now, as then. I do answer this one thing, and the same in Calvins words, viz. that

See. Mr. Iohnson of written Leiturgies. Gal. 6. 16. Calvin. in Genes. c. 27. 1.

these

these blessings were not ordinarie prayers, but a lawful authoritie divinely interposed to testifie the grace of election: which be also confirms by divers reasons. Neither can anie man who considers the words of the text make question, but that the Priests in *blessing* (*Israel*, not God) do direct their speech unto Israel by way of promise, and not unto God by way of prayer. *So bless you* (saith Moses) *the children of Israel, saying unto them, The Lord bless thee*, &c. The same is to be judged of the salutations of the Apostles in their Epistles, (whereof they are a part, and so a part of the holy Scriptures): albeit yet they in them, as the Priests in their blessings, desired to have their truly loving affection taken knowledge of by them to whom they wrote: and what good things they both desired at the hands of the Lord for them, and also promised them in his name.

2. We dislike al reading of prayer in the act of praying, as inconvenient, yea directly contrarie unto that act; In prayer we do pour out matter, to wit, the holy conceptions of the minde, from within to without: that is, from the heart to God: on the contrarie, in reading, we do receive and admit matter from without to within; that is, from the book into the heart. Let him that prayeth do that which he doth, not another thing, not a divers thing. Let the whole man, and all that he is, both in soul and bodie, be bent upon God, with whom he converseth. The eyes of the minde are lifted to God in prayer; and why not the eyes of the bodie also? both which be that prayeth, by intending them upon a book, both depresseth, and averteth from God.

The Apostle exhorteth, that *the men pray, lifting up pure hands to God in everie place*. In like manner, (besides the reason of the thing) we have the Patriarks, Prophets, Christ himself, with his Apostles, and disciples, for insample of lifting up their eyes to heaven in prayer. Not that this gesture of body is simply necessarie but most convenient, (save in some great temptation, and depression of minde,) both to expresse, and further the intention of a godly heart. 1 *Tim.* 2, 8.

Let devout and learned men (if they please,) commit to writing their holy meditations, and secret conferences with God, as did Austin, and others amongst the Ancients; and many of latter times: which may be read, and that with no small benefit both by Pastour and people; but privately, and for better preparation unto prayer. Now the preparation unto prayer is verie unseasonable at the selfsame time of the solemn performance thereof; and

and unreasonable in, and by the self same act.

Bucanus common places of prayer.

3. Seeing that *publique prayer* (as Bucanus saith) *is a second part of the ministrie*; as also that amongst the gifts of the holie Ghost, wherewith the Pastor is indued from above, that is not smal, nor to be despised, by which he is able conveniently both for matter, and form, to conceive a prayer according to the churches present occasions, and necessities; by the reading of this prescript form, that (truly excellent) gift given of God for this end is made void, and of none use, and the *spirit* (contrarie to that which ought to be) *extinguished*. *The manifestation of the spirit*, (saith the Apostle) *is given to everie one* (especially to everie Pastour) *to profit withal*. But be who reads a form of prayer conceived, and configned by another, doth not manifest the pastoral gift, (for of the internal affection our question is not) of the spirit given to him to profit withal, but to that other by whom the form of prayer was indited.

1 Thes. 5. 19.

1 Cor. 12. 7.

4. If to read such a form of prayer be to pray aright, and pastour-like, no probable reason can be readred, wherefore to read a sermon, or homilie, is not as wel to preach aright, and as is required of the Pastour of the Church. Which so being, smal reason had the Apostle, treating of the ecclesiastical ministrie, which principally consists in these two exercises, to crie out as he did, *who is sufficient for the first things?* For who is not sufficient even of the vulgar sort? who can not read a Leiturgie, and an Homilie?

Act. 6.

2 Cor. 2. 16.

5. *The spirit* (saith the same Apostle, speaking of all Christians) *helpeth our infirmities, for we know not what to pray, as we ought*. Yes, Paul, (w your leave) right wel; for we have in our prayer-book, *what we ought to pray*, word for word, whether the spirit be present or not. What then is to be done in this busines? That which Tertullian saith the Christians of his time did. *We pray* (saith he) *without any to prompt us, because we pray from the heart*. But he who reads his prayers, or rather the prayers of him that penned them, and his lesson out of a book, hath one that prompts him, and that diligently, both what, and how much, and after what manner, and with what words and sillables he ought to pray.

Rom. 8. 26.

Tertul. Apol. against the Gentiles.

Lastly, if it would be just matter of shame to any earthly Father, that *his childe*, who *desired of him bread, fish, or an egge*, should need to read out of a book, or paper, Father, pray you give me bread, fish, or egge; how much more contumelious is it, to our heavenly father, and his holy spirit, wherewith he furnisheth al his children, specially his ministers according to their place, that an help

so

so unworthie, and more then babish, and indeed *the instrument of a foolish sheepheard*, namely a bare reader (with which kinde of vermin Rome, and England are pestered) should be used by such godly, and learned pastors, as wherwith the reformed churches are furnished.

Zac. 12. 10
Rom. 8. 26
Iude 20.
Zac. 11. 15.

CHAP. IIII.

Of the Ecclesiastical Presbyterie.

WE do so acknowledge, and approve of, as divinely instituted, the Presbyteries of ye particular churches, as with al we judg them sundry waies defective. As first we require: that al received into the colledge, and company of Elders, even those which are called *governers*, shoud be *apt to teach*, and *able to exhort with sound doctrine, and convince gainsayers*, and that not onely privately, or in the consistorie, but in the publick assemblie also, as the nature of their publick office requireth. I am not ignorant, what that learned man Gersom Bucer in his late treatise hath published about this matter, neither do I unwillingly assent thereunto: provided onely, that what he requires in those Elders, that they be able to performe publiquely, and in the church assembly, if not exactly, yet competently.

1 Tim. 3. 2.
Tit. 1. 5. 7. 9.
Gersom Bucer. dissert of Christian governm. page. 32. 33. 44.

A second defect, which we wish supplyed is, ye of annual, or tryannual, or temporarie, they might be perpetuall, & for life, (except by some casualtie, or occurrence they be disabled) as the pastours themselves. This terme of years for the Elders administration in the Reformed Churches, the forenamed author in the samre place doth not so much defend, as excuse; but it semeth eather needful to have it reformed (which is also the d. fire of the said learned man) and that for these reasons

pag. 34. 35 36.

1. The Apostle Paul *calling unto him the Elders of the church of Ephesus to Miletum*, doth pronounce of them al, as wel the governers, as those that laboured in the word, that they were *made Bishops* or overseers *of the same Church, by the holy Ghost*. Now the authority of that the appointer, ought to work in the appointed great conscience, not lightly to relinquish that charge, which by the disposition of the holy Ghost they had taken upon them.

Act. 20. 17. 18.

2. The same Apostle doth in the same place admonish, and exhort the same Elders, that they should *take heed*

unto

Ver. 28, 29 30, 31. *unto themselves & to al the flock*, lest ye same, after his *departure* should unhappily be damnified, either by *wolves entering in among them*, or such as should *rise up from themselves speaking perverse things*. Now if the date of their Eldership, and charge were shortly to be out, they might well thinke with themselves, that the Apostles admonition for after times did not much concerne them, whose terme of office should so shortly be expired, and were perhaps to follow the Apostles departure at the heeles.

3. It was sacriledge for the Levites being consecrated to the Lord, for the service of the Tabernacle and Temple, to retire from the office undertaken by them, although (age growing upon them) they were exempted from some the more laborious workes of that ministration: How then is it lawful for the Elders, or Deacons, (being now no more at their owne disposing, but as the Levites of old, the Lords sacred and consecrated ones) to withdraw so lightly from his speciall service?

Numb. 8.

No man under the Law might *change a beast*, if cleane, no not *a better for a worse*, if once hallowed to the Lord. How much lesse may the church then discharge her officers (or they themselves) ministering faithfully, and, as they ought?

Levi. 17. 9 10.

Lastly, the Apostle Paul instructing the Church in Timothy to *keep the Commandment* of Christ *unrebukable*, untill that his glorious appearing, doth not permit, no not to the widowes and Deaconesses to relinquish the office once taken upon them: unto whom for that verie cause he forbids mariage it selfe, otherwise permitted to all, and to some injoyned. How much lesse lawfull is it for the Elders, or Deacons of the Church (whose both condition, and ministerie is far more excellent) for far lighter causes, to look back, and relinquish their vocation, wherein Christ hath in such sort placed them?

1 Tim. 5. 21. and 6. 14. 1 Corin. 14. 37. 1 Tim. 5. 11, 12.

A third thing there is, and that of most moment, viz. that the Elders do not administer their publique office publiquely, as they should, but onely in their private consistory. And first, the administration of everie office doth in right follow the nature of the same; whether domesticall in the familie, or civil in the commonwealth, or spirituall in the Church: the Elders office then being publique, requires answerable, and publique administration. Not that it is unlawfull for the Elders to convene, and meet apart from the bodie, and to deliberate of such things as concerne the same, and so

to

to do sundrie things by vertue of their office; but be-
cause that is not sufficient, neither do they indeed *fulfill* their publique, and church-*office*, *which in the Lord they have received*, except as privately, and in their consistorie, so also (and that specially) publiquely, and in the face of the congregation they execute the same. *Colos. 4. 17.*

2. The Apostle *beseecheth* them of Thessalonica *that they would in love highly esteem for their works sakes*, not onely *them which laboured among them*, to wit, *in doctrine* but them also, which were *over them in the Lord, and admonished them*. But of the work of their Elders which govern, the Reformed churches must needs be ignorant; neither doe, or can they know, whether they be good, or bad. Their pastours they do prosecute with due love, and honour, out of their own certain knowledge of them and their work, but their Elders onely by hearsay. *1. Thes. 5. 12, 13.* *1 Tim. 5. 17.*

Lastly, the same Apostle warneth *the Elders of Ephesus*, that they *attend & take heed to the whole flock, wherein they were made Bishops*. But it cannot be, that he should ministerially, as he ought, feed the whole church, whose voice the greatest part thereof never so much as once heareth. To lead, or receive a sheep now and then into the sheepfould, to confirm one that is weak, or correct one that strayeth and that apart from the flock, is in no wise to feed the whole flock, as the Apostle requireth. *Act. 20. 17, 28.*

And that this point may be made the more plain, let us discend unto some such particulars, as in which the Elders office seemeth specially to consist. And they are, the admitting of members into the church, upon profession of faith made; and the reproving and censuring of obstinate offenders, whether sinning publickely, or privately with scandal. As we willingly leave the execution, and administration of these things to the Elders alone in the setled, & wel ordred state of a church, so do we deny plainly, that they are, or can be rightly, and orderly done, but with the peoples privitie and consent.

For the first, Christ the Lord gave in charge to his Apostles to preach in his name remission of sins, and therwith life eternal: and that such Iewes, or Gentiles, as should beleeve, and repeat, viz. professe holily faith and repentance, (for to judge of the heart is Gods prerogative) they should receive into the fellowship of the Church, and baptize. And that these all, and everie of them were publiquely, and in the face of the congregation to be administred, the *Acts of the Apostles* do plenteously make know. And if Baptisme, the consequent of the confession of faith, in them baptized, and the badg of our confociation with Christ and his

Church, be to be celebrated publickly, why is not the profession of faith proportionably (although by the formerly baptized through a kinde of unorderly anticipation) to be made publickly also, and therewith all the consociation ecclesiastical, as the former? The covenant privately made, and the seal publickly annexed are disproportionate.

I further add, that since persons admitted into the Church, are by the whole bodie, if not of enemies, at least of strangers become & are to be reputed brethren in Christ most nearly joyned, and they with whom they are to call upon one common Father publickly, to
1. Cor. 10. 17. *participate of one* holy *bread*, and with whom they are to have *all things*, even bodily goods after a sort *common*,
Act. 2. 44. 45. as *everie one hath need*, it seemeth most equal, that not onely the Presbiters (the churches servants under Christ) but the whole commonaltie also should take knowledge in their persons, both of their holy profession of faith, and voluntarie submission made as unto Christ himselfe, so to his most holy institutions in his Church.

To come to the second head. And 1. *Those who sin*, that is, with publick scandal, *rebuke publiquely*, saith the Apostle, *that others also may fear*. And if the Elders themselves, of whom he speaketh, for whose credit the greatest care is to be taken, *much more any other*, as Beza rightly obserueth. And that not for this cause alone, that when the punishment comes to one, the fear might reach unto many, which yet wise men in all publique executions would have carefully provided for, but also that both he that so sinneth may be the more ashamed, and others both within, and without may withall take knowledge, how little indulgent the Church is to her own deerest ones in their enormous sins.
1. Tim. 5. 20.
Beza in ann. on the place.

2. With this also it well consorteth, that Christ the onely Doctour of his Church would have not onely sins scandalous committed in publick, publickly reproved, & before the multitude, but even those which are private, obstinately persisted in, when he saith, *Tel the Church*, &c
Matth. 18. 15, 16, 17.

I am not ignorant how diversly divers men do interpret these words, whilst some by the Church do understand the civil court of the Magistrate; others the Hierarchical Bishop, with his officials; others the senate of Elders excluding the people. And thus whilst these strive for the power, and name withal of the church amongst themselves, the church indeed, and which Christ the Lord meaneth, is well nigh stripped both of power, and name.

The first of these three interpretations I will not reprove

ble my selfe with; as being almost of al, and that worthily exploded, and rejected; and aboundantly refuted by divers learned men: the two latter are to be assaulted with almost the same weapons.

Beza. Zanchius. Parker. G. Bucer, &c.

The former of these two, though it be in it self the more different from Christs meaning, yet comes it in this circumstance now in consideration, the nearer the truth in our judgment, confidered in its execution: since neither the Bishops, nor their officials, Chancellours, Commissaries, or other Court-keepers do exclude the people from their consistories, and courts: but do offer themselves in their publick judgements, and censures to the view of al, who please to be present thereat. And I think it a course unheard of either amongst Gentiles or Iewes, or Christians (be it spoken without offence) before this last age, that publique judgements, and other acts of publique nature, as these are, should be privately exercised, and without the peoples privitie. It was not so in Israel of old, where by Gods appointment the Elders were to sit, and judge in the gates of the cities; not in the Synagogues themselves, from which manie are of minde, how truly I will not say, that the Christian Eldership was derived, after the Roman Tyrannie had confined into them the Iewes civil conventions, and judgements; nor in the primative church, no not in some ages after the Apostles, as might easily be proved out of Tertullian, Cyprian, and others, if I would trie the matter in that court: but *it is much more safe*, as Austin saith, *to walke by the divine Scriptures*.

Augustin. Christ. doct. lib. 3.

And first the word Ecclesia, church, originally Greek, answering to the Hebrew *Kahal*, doth primarily, and properly signifie a convention of citizens called from their houses by the publique cryer, either to hear some publique sentence, or charge given: but translated to religious use, denoteth an assemblie of persons called out of the state of corrupt nature into that of supernatural grace, by the publishing of the gospel. Now the Elders, or presbyters (as such) are, and so are said to be, called, to wit, to their office of Eldership, but called out they are not, being themselves to cal out the church, and unto it to perform the cryers office. Neither do I think that the name Ecclesia, Church, hath been used by any Greek author, before the Apostles times, or in their dates, or in the age after them for the assemblie of sole governers in the act of their government, or indeed before the same governers had seazed into their owne, and onely hands the churches both name and power.

But you will say, as learned men use to do, that these

Elders sustayn the person of the whole multitude, and supplie their room, for the avoiding of confusion; and so are rightly, as commonly called, *The church representative*

I answer. First, no godly, no not reasonable man will affirm, that this representation is to be extended to al the acts of religion, or indeed to others, then these, which are exercised in the governing of the Church. What is it then? The Elders in ruling, and governing the Church, must represent the people, & occupie their place. It should seem then, that it appertayns unto the people, unto the people primarily, and originally (under Christ) to rule and govern the church, that is, themselves. But who will so say of a government not personal, but publique, and instituted, as the churches is?

2. If the Elders in their consistorie represent the church, then whatsoever they either decree, or do, agreeing to the word of God, whether respecting faith or manners, that also the church decreeth and doth, though absent, though ignorant both what the thing is, which is done, and upon what grounds it is done by the Elders: this being the nature of representations, that what the representing doth within the bounds of his commission, that the represented doth primarily, and much more, as but using other for his instrument. Now how dissonant this is to true faith and pietie, how consonan: unto the Papists implicit faith, no man can be ignorant: and I had rather wise men should consider, then I aggravate.

3. The constant, and universal practise of the Apostles and Apostolick churches do quite crosse this consistorian course: The Apostle Paul, wel acquainted with the meaning of Christ, doth 1 Cor. 5. so reduce into practise, the rule and prescript of his maister Matth. 18. or to use the words of the Bishop of Chester, *There commandes to bring into practise this power*, *In the name of Christ, with his spirit*, as he seems to leave no place for doubting to him, who with diligence, and without prejudice, will compare together these two places, what the Lord meaneth, when he saith *Tell the Church*. This our Apostle doth in that place reprove, not ỹ Elders or governers alone, but with them also the whole commonalti and bodie, for tolerating the incestuous person amongst them. Which therefore accordingly, as his authority Apostolicall, and *care for al the churches did* require, he admonisheth, and directeth, that as mindeful both of the sinners repentance, and salvation, and therewith of their own puritie, they would exclude, by due order, that wicked man from their holy fellowship. And that by these words, (*when ye are come together*) the

Bish. of winchest. answer to Tortus pa. 43.

1 Corin. 5. 1. 2.

whole

whole church is to be understood, manie, but heavie friends to the peoples libertie, Iesuites, Prelatists, and others do graunt. But we will annex certain reasons for the further clearing of the thing.

1. They *among whom the fornicatour was*, who *were puffed up, when they should have sorrowed, and out of the midst of whom, he was to be put, who had done that thing*; they were to be *gathered together in one*, and to *judge* and excommunicate that incestuous person. But the fornicatour was not amongst the Elders alone, neither were they alone puffed up when they should have sorrowed, neither was that wicked man to bee taken out of the midst of them, and stil left in the midst of the people; and therefore not to be judged by them alone, but by the church with them, though governed by them. ver. 1, 2. 4, 7, 13.

2. It did not of old apperteyn onely to the Levites and Elders in Israel, to *purge out* of their houses the material *leven*, but to everie father of familie also: so by proportion to the whole church now, to purge out the leven spiritual there spoken of: which also could not *leven the whole lump*, or church, in the Apostles meaning, except it had concerned the whole church to purge it out. vers. 7.

3. The Apostle wrote not to the Elders onely, but with them to the whole bodie, *not to be commingled with fornicatours, covetous persons*, or the like, *called brethren*: bee therefore admonisheth them, as the other, to cast their stone at the incestuous man, for *the taking him away from the Lords people*. vers. 9. 11.

Manie more Arguments, and the same verie clear, might be drawen to this end out of the text it self; but for brevitie sake I wil omit them, and annex this onely one which followeth, from the second chapter of the second Epistle. The same Apostle writing to these same Corinthians about the same incestuous person, but now penitent, as before delinquent, seriously exhorts them, that look what severitie they had formerly shewed in censuring him for his sin, the like compassion they would now shew in receiving him again upon his repentance: therin plainly insinuateing, that this busines was not in the hands of the Elders alone, except we will say, that they alone were *made sad* by the Apostles reproof, that they alone by their *studie, defence, indignation, zeal, &c. testified*, that they *were pure in the thing*, and except it belonged to them alone to *pardon*, and *comfort* the repentant sinner, and *to confirm their love unto him*. ch. 7. 9, 11 and 2. 6, 7

And whereas some would inclose this whole power within the Apostles circuit; as if he alone, Bishop-like, had passed sentence judiciarie upon the offender, and

onely committed the declaration, and publication of it in the church, to some his substitute, I deem it not lost labour briefly to shew how erroneous this opinion is of external monarchical government, yea power also, which is more, in the church of Christ.

And first, one alone, how great soever, cannot suffice to make the Church, or a congregation, which Christ hath furnished with power of *binding and loosing* Math. 18. 17 18. both reason, and scripture teaching, that for an assembly, and congregation at least *two or three* are required. vet. 19. *The Church* (which name *signifies a multitude,*) *designing by a new trope, one alone singular person,* as saith D. Whitakers against Stapleton, going about to prove that *the name of the church belongs to the Pastours, or Bishops, or Pope alone.*

See the Bishop of Chich. answer to Tortus p. 41. 42. Whitakers of the authority of the Scrip. lib. 2.

2. It is expresly affirmed 2. Cor. 2. 6. that the incestuous person was *censured by many*: which *many* or more, the Apostle opposeth to himself alone, as appeareth by the context; and not *to al*, as some erroneously thinke.

3. The Apostle plainly, and sharply reproveth the Corinthians for that before his writing they had not voyded that sinful man, their holy fellowship, and so prevented the reporte by which such a crime, and the same unpunished came to his eare. This their power then the man of God doth not seize into his owne hands as forfeyt by their default in not using it, but vehemently (and as became a faithful minister) exhorts and admonisheth them to use it, as they ought *in sitting, purging out, and taking from among themselves that wicked man,* and so any other *within*, or called a *brother*, sinning in the like manner.

See Gel. Snec. of ch. discipl. 3. parte Math. chap. 2. Pet. Mar. in 1. Cor. ch. 5.

4. If the Apostle Paul being absent from Corinth had excommunicated this sinner, then had he judicially condemned, and judged a man unaccused, unconvicted, and unreproved (at least face to face, and before his judge) then which what more unjust can be imagined of, or ascribed unto the holy Apostle? I conclude therefore with Peter Martyr, *The Apostle, as great as he was, doth not so far usurp to himself power, as that he one, and alone by himselfe should excommunicate: which yet the Pope, and many Bishops (with Romish and English) dare do: In judging he goes before others, as it is meet the chief in the Church should do it, so the lesse skilfull multitude might be directed in judging by their voting before them.*

This much of this place. The next followeth, which is Acts 1. When another was to succeed in the room of Judas the traytour, not Peter alone, or the Apostles with

Act. 1.

him,

him, but (*that the ordination might be just and lawfull, being made with the knowledg of the people assistent, and examined by the verdit, and judgement of all*) *the multitude of the disciples together* did substitute two, whom they deemed most excellent, that of them the Lord, *who knew the hearts of all men*, might take unto himselfe the man, which hee knew most fit. That which belonged unto God, namely, to designe an Apostle immediately, was left unto him: the disciples also in this work, reteining what might be their libertie: which Calvin notes upon this place, to have been a kinde of *middle temper*. *Cyprian. lib. 1 Epist. 4. pag. 15.* *Gal. 1. 2.* *Calvin in Act. 1. Act. 6.*

The third place followeth, which is Act. 6. handling the choice of Deacons, and that by the same Church in Ierusalem, not now small, as before, but (which I wish may be marked to stop the passage, which some thinke lyes open for escape through smaller assemblies) now become great, and populous. In this busines the Apostles informe the church what kinde of men they ought to chuse: the multitude chuseth whom they judge fit, and meet accordingly; and the same present to the Apostles: upon whom so chosen by the people, the said Apostles impose hands as a solemn symbole of their consecration, joyning therewith common prayer. Now if the Deacons onely betrusted with the churches monie were not to be made but by the peoples suffrage, and election; much lesse Pastors and Elders, unto whose fidelitie under Christ the same Church doth commit the incomparable treasure of their soules.

To the same purpose (in regarde of the matter in hand) serveth that, which we read Act. 14. 23. where *Paul and Barnabas do ordeyn Elders in every Church, by suffrages* (not their own as some fancie, unto whom *to lift up, & to lay on hands* is all one) but the peoples; *or by the lifting up of hands*, by which signe, the Grecians, as appeares in Demosthenes, and others, the peoples vote or voyce giving in their popular assemblies was wont to be made. I ad (which is especially to be observed) that the Apostles in doing their part in the ordination of Elders, did what they did, as it were, by the way: staying onely, most like, two or three daies in a place, so as they could not possibly by their owne experience take sufficient knowledge, what persons in the church were *apt to teach or govern*; who *able to exhort with sound doctrine, & to convince the gainsayers*: how *unblamable* they were, how *watchfull*, *given to hospitalitie*, *temperate*, &c. and with these, how mannered wives, & children they had. These things onely the bretheren which conversed with them publiquely, and privately, could sufficiently take knowledge *Act. 14. 23.* *1. Tim. 3.* *Tit. 1.*

knowledge, and experience of. Vpon their electing them did the ordination conferred by the Apostles, as the hands of the Church, depend. By election the persons elected have right to their offices; into the actual possession whereof they are solemnly admitted by ordination.

This troup of proofes, that knowne, and notable place Act. 15. shal shut up? in which we have the peoples libertie in the churches both of Antioch, and Ierusalem plentifully confirmed and commended by Apostolick practise to ensueing churches, and times. Act. 15.

And first, it is evident that in the church of Antioch together with the Elders of which it appears then it had Act. 14. 21, 23.) the brethren were admitted into the fellowship of the businesse, and disquisition made about circumcision: *Paul & Barnabas* with the rest of the delegates then sent being *brought on their journey by the church*, ver. 3. the letters also being written back from Ierusalem *to the brethren which were at Antioch*, ver. 23. and which is specially to be noted, then, and not before, *delivered when the multitude were come together*. verf. 30. So in the church at Ierusalem the messengers from Antioch were received, not onely *of the Apostles and Elders*, but *of the Church* with them, verf. 4. And as the question was propounded, so was it disscussed before the whole church by *the Apostles, & Elders comming together to look unto that businesse*. ver. 6. yet not so as the brethren were wholly bound to silence. (seeing that ver. 12. *the whole multitude* is said to have *held their peace*, that is, to have yeelded to Peters speech, and reasons. Lastly, as *Silas and Judas* were sent with Paul and Barnabas, *by the Apostles, and Elders with the whole Church* unto Antioch, verf. 22. so were the letters written back in the name of them all *to the brethren at Antioch*. ver. 23. And although the *decrees* to be observed by the churches of the Gentiles. (whereof no one, excepting Antioch had any delegates present) which were also part of the word of God, and holy Cannon, could come from none other then the Apostles, immediately inspired by the H. Ghost, they notwithstanding in the publishing of the same, did not disdaine the consenting suffrage of the brethren of that particular church of Ierusalem, where the assembly was.

See whitak. of the author of H. scrip. lib. 1. cb. 5 fol. 1.

See Ioha. Wolf. in 2. king. c. 23.

And surely, if it ever did, or could appertayn to any church officers or governers whatsoever to represent the church-assemblies, in elections, censures, and other Ecclesiasticall judgements, and occurrences; then without doubt unto the Apostles in an eminent, and peculiar manner (especially living in that rude, and childish

state

state of the church considering both how superlative their office was, and how admirable their gifts, and endowments of the holy Ghost, together with their incomparable both pietie, and prudence: by which they were both most able, & willing to promote the Christian faith in holynes. And although this constant, and vniform both practise, and institution of the Apostles unto divers politick persons, swelling with pride of fleshly reason, dispising Apostolicall simplicitie, and who, as Ireneus speaks, would be *rectifiers of the Apostles*, seem worthie of light regard, yet to us, who believe with Theodoret, that we *ought to rest in the Apostolical, and prophetical demonstrations*, and who with Tertullian *doe adore the fulnes of the Scriptures*, they seem of singular weight, and moment.

Iren. against Herelib. 3 Theodor. dial. 1. Tertull. against Hermog.

And whilest I consider with my self in the fear of God, how it was the Apostles duetie to *teach the disciples* of Christ *to observe whatsoever he commanded them*; and how the Apostle Paul testifieth, that even *the things, which hhee wrote* touching *order, and comlynes* to be observed in the church-exercises, were the commandements of the Lord, as also how the same Apostle clearly professeth, that hee and his fellow officers were onely to be *reputed as ministers and ambassadours* of Christ, to whom therefore in the execution of their office it was not permitted to do or speak the least thing, which they had not in charge from him, it is unto me a matter of great scruple, and conscience, to depart one hair-breadth (extraordinarie accidents ever excepted) from their practise, and institution, in any thing truely Ecclesiastical, though never so smal in it selfe: whatsoever, by whomsoever, and with what colour soever is invented, and imposed, touching the government of the church which is *the house and tabernacle of the living God*. And a partner in this faith I do hope to live, and die, and to appear before Iesus Christ, with bouldnes in that great and fearful day of his coming.

Mat. 28, 20. 1. Cor. 14 37, chi 4, 1 2. Cor. 5. 5.

1. Tim. 3.

I add, that seeing the Christian congregation as the spouse of Christ, free, and ingenuous, hath the church officers whosoever, as Christ Iesus her housbands, so also her *servants for Iesus sake*, whom under Christ she trusteth with her eternal salvation, and unto whom for their labour shee oweth wages for relief and maintenance; Considering also how much it makes both to whet on the diligence of the ministers, and to inforce the diligence of the people, whilst these on the one side consider with themselves, how they have them set over them, whom above others themselves have liked, and made choice of; and they on the other side, that they are

2. Cor. 4, 5 1. Tim. 4, 16. ch. 5, 17, 18.

set over those by whom they before others were made choice of, and elected: that which Cyprian hath, seemeth most equall, and of institution morall, and unchangeable, that *the commonaltie fearing God and keeping his commandements, should have the speciall hand either in chusing of worthie Priests*, or ministers, *or of rejecting the unworthie which also*, saith he, *we see to be founded upon divine authoritie.*

Cypr. Epist. 4. lib. 4, 1.

The same is to be held of excommunication. Seeing that it behooveth the Christian multitude to avoide the fellowship of the excommunicated, not onely in the course of religion, but even in common, and familiar conversation (the rights of nature, familie, and common wealth ever kept inviolated): and that whom yesterday I was to repute a brother near, and dear in Christ, to morrow I must hould *as an Heathen, and Publican*, and as, *for the destruction of the flesh, delivered to Satan*: who is so unequal a judge, as not to thinke it a most equal thing, that the multitude should clearly, and undoubtedly take knowledge both of the heynousnes of the crime, and incorrigable contumacie of the person, after the use of all means, and remedies for reclayming him. This if it be not done, then doth not the church herein live by her own, but by her officers faith; neither are her governers to be reputed as servants, but Lords unto her; neither doe they *exercise their office popularilie* in the church as they ought, but *tyrannicallie*, as they ought not, by Chrisostoms verdit. His words are these, *He who bears himselfe upon an external and worldly power, because hee rules legally, and that men must of necessity obey him, doth oft times, and that not without cause, exercise authoritie against the will, and wel-liking of his subjects? But on the other side, he who wil be over those, who voluntarily submit unto him, and can him thank, and yet will presume to doe things as himselfe liketh, and as if hee were to give account to none other thereof, that man rather exerciseth his authoritie tyrannically then popularly.*

Mat. 18. 1. Cor. 5.

Chrisost. in Epist. to Tit.

The Lord God put it into the hearts of those who bear greatest sway in the reformed churches, to indeavour the furnishing of the same with such Elders, as may both fully, and constantly, and popularly, discharge their place, for the peace of their own consciences before God, the edification of the Churches over which they are set, as also for the abateing, if not abolishing, of that contempt in which Prelatists, and supercilious persons use to hould these *lay Elders*, as they call them.

But now lest any should take occasion, either by the

things

things here spoken by us, or elsewhere of us, to conceive that we either exercise amongst our selves, or would thrust upon others, any popular or democraticall church-government; may it please the Christian Reader to make estimate of both our judgment, and practise in this point, according to these three declarations following.

First, we believe, that the external Church-government under Christ the onely mediatour, and monarch thereof is plainly aristocratical, and to be administred by some certain choice men, although the state, which manie unskilfully confound with the government, bee after a sort popular, and democratical. By this it appertayns to the people freely to vote in elections and judgments of the church: in respect of the other we make account, it behoves the Elders to govern the people even in their voting in just libertie, given by Christ whatsoever. Let the Elders publiquely propound, and order all things in the church, and so give their sentence on them: let them reprove them that sin, convince the gain-layers, comfort the repentant, and so administer all things according to the prescript of Gods word: Let the people of faith, give their assent to their Elders holy and lawful administration: that so the ecclesiastical elections, and censures may be ratified, and put into solemn execution by the Elders, either in ỹ ordination of officers after election, or excommunication of offenders after obstinacie in sin.

See Bodin of Commonw. book 1. chap. last

1. Cor. 12. 28. 1 Tim. 5. 17. Heb. 13. 17.

2. We doubt not but that the Elders both lawfully may, and necessarily ought, and that by vertue of their office, to meet apart at times from the body of the Church, to deliberate of such things as concerne her welfare, as for the preventing of things unnecessarie, so for the preparing (according to juff order) of things necessarie, so as publiquely, and before the people, they may be prosecuted with most convenience, and least trouble that may be.

Act. 20. 28.

3. By the people whose libertie, and right in voteing we thus avow, and stand for, in matters truly publique and ecclesiasticall, we do not understand (as it hath pleased some consumeliously to upbraid us) women, and children; but onely men, and them grown, and of discretion: making account, that as children by their nonage, so women by their sex are debarred of the use of authoritie in the Church.

1. Cor. 14 34. 35. 1. Tim. 2. 12.

CHAP. V.

Of Holy-dayes.

IT seemeth not without all leven of superstition, that the Duch reformed Churches do observe certain dayes consecrated as holy to the Nativity, Resurrection, and Ascention of Christ, and the same also (as it commonly comes to passe where humain devices are reared up by the side of divine institutions) much more holy then the Lords day, by him himselfe appointed.

And for this, first we are taught by Moses, thus speaking unto the people of Israel in the name of the Lord: *verily my Sabbaths ye shall keepe: for it is a signe between me and you throughout your generations; that ye may know that I am the Lord that doth sanctifie you*, that it appertayns unto God alone (and to no man, or Angel) as to sanctifie whether person, or thing, (so to institute the *signes*, or means of sanctification, of which number holy dayes are. I ad, if the Lord as *Iehovah*, and *the God* of his people *Israel*, and supreem Law giver, do ordeyn the sanctification of a day in the decalogve, how far should Gods servants be, eyther Magistrates from taking this honour of God unto themselves by commanding a holy day; or subjects by observing it to give the same unto any other save God alone? *Exod.* 31. 13. *Exod.* 20.

1. It was not the least part of *Israels* defection, first *in the wilderness*, afterwards under *Ieroboam*; that they ordeyned *a feast to Iehovah*, whom they represented to themselves by the gouldun calves which they had made.

2. Seeing that every *first day of the week* (called by Iohn *the Lords day*) is consecrated by Christ himself and his Apostles to the memorial of Christs resurrection, and Gods solemn worship it seems too much for any mortal man to appoint, or make an anniversarie memorial (and the same most solemn and sacred) of the same resurrection, or so to observe it.

Lastly, that *you may see it was a man, from whom this device came, and so erred*, as one saith (not to meddle with the uncertaintie either of the day of the month, or month of the yeare in which Christ was born, as it is most certain on the contrarie, that this 25 of December cannot be the time, what good reason (I would know) can be rendred, why a day should be consecrated rather to the birth, circumcision, and ascension of Christ, then to his death

death, seeing that the Scriptures every where do ascribe our redemption and salvation to his death, and passion in special manner?

CHAP. VI.

Of the celebration of Mariage by the Pastours of the Church,

Sixtly, and lastly, we cannot assent to the received opinion and practise answerable in the Reformed Churches, by which the Pastours thereof do celebrate marriage publickly, and by vertue of their office: because

1 *The holy Scripture divinely inspired, that the man of God*, that is the minister, *may be perfitly furnished to every good work*, doth no where furnish or oblige the minister to this work.* 2. Tim. 3.16,17

2. Marriage doth properly and mediately appertain to the family, (which is *primarily framed of man, and wife*) and Citties, and other politicall bodies consisting of many families. Secondarily, and mediately to the common wealth; and publique governers of the same: who therefore weighing their office, and what concerneth them, doe accordingly, in the low countries, comelily, and in good orderly that knott of marriage amongst such their subjects, as require it at their hands. Neither did God as a minister joyn in marriage our first parents (as some would make him) but as their common father by right of creation, and the *chief maister of the marriage*: neither ought the Pastours office to be stretched to anie other acts then those of religion and such as are peculiar to christians amongst which marriage (common to Gentiles as wel, as to them) hath no place. *Kecherm. curs phil. disp. 28. c. 6.* *Gen. 1. 27. & 2. 22. Chem Exam. part. 2 of mar.*

Lastly, considering how popish superstition hath so far prevailed, that marriage in the Romish church hath gott a room amongst *the sacraments, truly, and properly so called, and by Christ the Lord instituted*; the celebration, and consecration whereof the patrons, and consorts of that superstition will have so tyed to the priests fingers, that, *by the decree of Evaristus the first*, they account the marriage no better then *incestuous, which the priest consecrates not*; it the more concerns the reverend brethren, and Pastours of the reformed Churches to see unto it, that by their practise they neither doe, nor seem to advantage this popish errour. *Bucanus in Common places.* *Trident. coun first canon of mariage.* *Polyd. Virgil. of the inven of things. 5.5.*

And these are the points of our difference from the Belgick churches, which are neither so small, as that they deserve

deserveto be neglected, especially of them unto whom nothing seemeth small: which proceeds from the gracious either mouth or spirit of the Lord Iesus: nor yet so great, as to dissolve the bond of brotherly charitie, and communion.

If any now shal object, that there are yet other things beside these, to which we consort not so wel with them, nor they with us; as for example. 1. In the sanctification of the Lords day, in which we seeme even superstitiously rigid. 2. In a certaine popular exercise of prophesie amongst us. 3 In our dislike of the publique Temples, and sundry other indifferent things, as they are termed, besides, that we are accused by some for not having in due estimation the magistrates authoritie in matters of religion; I doe answer, and first, that in the two first of these, the same Churches doe not differ from us in judgement, but in practise: as appeares evidently by the *Harmony of the Belgick Synods* lately published by S. R. Of the former of those two the author of the same book, testifieth in his *Preface to the Reader*, *that the Synod held at Middleborough in Zeland*, 1581. *did supplicate unto the magistrate, that by his authority he would decree the sanctification of the Lords day, abolishing the manifold abuses thereof.* That sanctification then of the Lords day which the reformed churches doe endeavour unto, and desire to have fortified by the magistrates authority, that we (considering it as immediately imposed by Christ upon his Church) by the grace of God, labour to perform, being thereunto induced by these, amongst other reasons.

Pag. 11. 12.

CHAP. VII.

Of the sanctification of the Lords day.

First, the sanctification of the Sabboth is a part of the Decalogue, or morall law, written in tables of stone by the finger of God, of which Christ our Lord pronounceth, *that not one iote, or title shal passe away*. Now if it bee impossible for one title of the law to be dissolved, much more for a whole word, or commandement, and one of ten; by which it should come to passe, that Christians now were not to count of ten commandements of the morall law, but of nyne onely.

Mat. 5. 18.

If reply be made that the fourth commandement is ceremonial, that notwithstanding it hath his moral in it that some time be assigned, and taken for the publique ministery,

ministery, and exercises of religion. I answer:

1. That the same may be said in generall of the Mosaical ceremonies whatsoever: all, and every one whereof affordeth something moral. For instance, the Mosaical Temple, or Tabernacle had this moral in it, and pertayning to us, as wel as to the Israelites, that it was a fit and convenient place for the Church assembly. Is therefore the precept for the tabernacle as wel moral, as that for the Sabboth? Isa it like a part of the decalogue, and morall law? Is it alike one of the ten Commandements? *Exo. 25. & 26. Exo. 20.*

2. If the morall sanctification of the Sabboth stand in this, that some time be assigned to the qublicke ministerie, then were the Israelites, especially the preists, and Levites, bound to an everie day sabboth and sanctification moral, being bound everie day *to offer* in the tabernacle, and temple, *two young lambs, the one at morning, the other at evening for a daily sacrifice.* *Numb. 29, 38.*

3. If the second precept of the Decalogue do in the affirmative part injoyn al outward instituted worship of God; then also by consequence it requires some set time (as a natural circumstance absolutely necessarie to everie finite action) in which the same worship is to be performed. In vain then is the fourth commandement, and to no purpose, if it injoyn nothing at all, but that which was injoyned before, namely in the second.

4. The verie essence of the fourth commandment consists in this, that a day of seven be kept holy, that is, separated from common use, and consecrated to God, in which as in a holy day the works of divine worship, and such as serve for the spirituall man ought to be exercised, as appeares plainly by the reason taken from Gods example, upon which the commandement is founded. Take this away, and the life of the precept seemeth to suffer violance. The truly godly take some tyme for the exercises of Gods worship, not onely publique, and Ecclesiasticall, but private also, and domesticall: yea in their *closets*, as Christ teacheth. Yet are not these either times, or places, in which such things are done, then others are. Either therefore a day in it self must be holy, by divine institution, or the Decalogue is maymed in the fourth commandement.

But you will doubtlesse object the change made from the last daie, to the first day of the week. I answer, 1. that change is meerly circumstantial, & in which also the essence of the precept is not abolished, but established. As for example. God promised unto children duly *honouring their parents a long life in that land* (to wit *Exod. 20*

of

of Canaan, then to be possessed by his people) *which the Lord thy God gave unto them.* The same promise by the Apostles testimonie still stands good to obedient children, though out of Canaan, and in another land, so doth the same precept stand in force for the sanctification of the sabboth, though removed to another of the seven dayes by the Lords hand.

Ephes. 6. 2.

2. It is evident that this alteration was made both upon weightie ground, and warrantable authoritie. The ground is Christ our Saviours resurrection from the dead: in which mans *new creation* (at least in respect of Christ working the same in the state of humiliation for that end undertaken) was perfeited: a *new* kinde of *kingdome of God*, after a sort established: and, as the Scriptures speak, *all things made new.* And why not also a new sabboth after a sort? in which yet notwithstanding the former (as the creation also by Christ) is not so properly abolished, as perfited.

2 *Cor.* 5. 17.

Luke 7. 28.

The authoritie upon which this change leaneth, is no lesse then of Christ himselfe: who, first, by word of mouth for the fortie dayes after his resurrection, *taught* the disciples *the things, which appertayned to the kingdom of God*, that is, as Calvin saith, *whatsoever things they published either by word or writing afterward.* 2 By his example, or fact, setting himselfe in the middest of the same his Apostles, *the first day of the week*, and as Iunius saith, *everie eight day, til his ascension into heaven*: and therein not onely blessing them with his bodily but much more with his spirituall, and that speciall presence. 3. By his spirit speaking in his Apostles, whose office it was to *teach his disciples to observe what things soever he had commanded them, and to declare unto them the whole counsell of God* who also in their whole ministration were to be *reputed* none other then *the ministers of Christ*, and lastly whose both *writtin* (and preachings accordingly) even about *order and comlines* to be kept in the church exercises were *the commandments of the Lord Iesus.* A greeable hereunto it was, that the Apostle *Paul coming to Troas*, and there with his companie *abiding seven dayes*, he did not til *the first day of week* (which yet was the last of the seven) *al together the disciples to eat bread*, that is, to communicate in the Lords supper. Hereupon also it was, that the same Apostle ordeyned, that on *everie first day of the week*, as on a day sanctified for the holie assemblies, and fitest for most effectual provocations to the supplying of the necessities of the poore Saints, *everie one* of the richer sort, *should lay something apart, as God had blessed him*, for the relief of the Churches in Syria, at that tyme oppressed

Caly. in Act. 1. 3. *Ioh.* 20, 19. 26. *Luke* 24 36 *Iunius in Gen* 2. 2. *Mat.* 28. 18. *Act.* 20, 26, 1. *Cor.* 4. 1 1. *Cor.* 14. 37

Act. 25, 66. 27.

1 *Cor.* 16. 2. 2.

with great penurie, and want. Lastly, upon none other ground but this, was this day, by Iohn the Apostle, named expressly *the Lords day*, as being consecrated to the resurrection and service of the Lord Iesus: for which end also it was kept in the primitive Churches, as apppeareth by most ancient and authentick writers. Neither did *Patmos* more distinctly denote a certain and known Iland, and *Iohn* a certain and known person, then did *the Lords day* a day certain, and known especially unto Christians, unto whom the Apostle wrote. Whereunto also agreeth that of Austin. *This Lords day is therefore so called, because on that day the Lord rose again, or that by the verie name it might teach us, how it ought to be consecrated to the Lord.*

Reu. 1. 10 Ignat. ad Magnes Iust. Mar tyr. Apol. 2. Tertul. de Idol. Eusseb. l. 4 2. de Dionis. August. de verb. Apost. serm. 25.

The second reason is, because the sanctification of the Sabboth (the circumstantiall change notwithstanding) doth as wel belong to us in our times, as to the Israelites in their; whether we respect the Reason of the commandement, or the end. The reason is taken from the example of God himself, who rested the seventh day from the works of creation. The ends are, 1. that we framing our selves to Gods example: after six dales spent in servile works, or works of acquisition, might rest the seventh.

2. That we might recount with our selves, not onely with thankful, but also composed hearts, as the creation of man, & of al other things for mans good, so also his re-creation, & renovation clearly shining in the resurrection of Christ from the dead. 3. That sequestring our hearts, tongues, & hands from everie servile work (so far as humain infirmitie will bear) we might consecrate to God a certain and set time & day, for the works of pietie towards him, and of charitie towards men. And albeit the state of Israel of old compared with ours, was childish, and elementarie, and so needed the more helps both for restraint, and supportance; yet have not we attained to such manlike perfection, as that we need none at all in this kinde.

1 Pe. 2, 3. Esay 58, 13. Gal. 4, 1.

And (not to meddle with the rable of Christians whose aversnes from the due sanctification of this day gives no obscure testimonie, that the same is sacred, & of God, from which their prophane conversation so much abhorreth) how behoofull, and necessarie it is for the true worshippers of God, that for some certain, and whole day they should emptie, and disburden their hearts of their earthly cares (though in themselves lawful) that so they might wholy consecrate themselves to God, publiquely in his house, and privately in their own: partly by preparing themselves, and theirs for the publique worship,

ship, and ministrie, & partly by calling to minde in themselves, and instructing, and examining of those which belong unto them, as they ought, touching the things which they have publiquely heard; as also in meditateling of the most glorious works of Gods hands, the verie experience of everie godly, and devout man may teach him. He that suis himselfe to the holy, and severe observation of this the Lords Sabbath, *turning away his foot from the Sabbath, not to do that wherein he delighteth, on the Lords holy day, and calling the Sabbath a delight, the holy of the Lord, and honourable, and shall honour him, not doing his own wayes, nor performing his own pleasure, or speaking his own words; then shal he delight himselfe in the Lord, and he will cause him to ride upon the high places of the earth, and feed him with the heritage of Iacob his father, because the mouth of the Lord hath spoken it*: Where as on the contrarie, no man doth or can neglect the same without apparent preiudice and wrong to pietie, and goodnes both in himselfe, and those under him. To let passe other things, how easily doth this thought steale into the heart not thoroughly perswaded of the holynes of this day? what now? There is in the day no holynes by Gods appointment, save onely, as in it, the publique sermons of the church with prayer, and thanksgiving are to be frequented, and performed: for me to be present at every sermon, speciallie made in the city, both on the Lords day, and every other day of ye week, my speciall calling, and worldly affairs will not permit: Besides, it were verie commodious for me on this Lords day, to make an end of such or such a work which I have in hand, to deal in such a bufines, to undertake such a journey; And what should hinder me from so doing? But provided alwaies upon this condition, that looke what this day wants, the morrow, or next day shal plentifully supply: or, if it so fall out, thorough mine importunate bufines, that I bee something more behinde this week in these things, I will certainly, and at the furthest, the next week be so much the more frequent in them, and so make God, and my soul amends. And why (as is the guise of ill debters) will not men desire, and take longer day, even to months, and years also? considering how on the one side the heart of man is dayly faster taken and held by the bait of worldly profit, and pleasure; and on the other, lesse affectioned to Gods holy word, by the lesse frequent hearing of it. And hence, alasse, cometh it to pass, that true pietie languisheth so much in the most, and with it such other christian vertues as use to accompanie it. Hence flow those tears of sorrow, and lamenting,

Esay. 58, 13, 14.

which

which no true christian caring his eyes upon the reformed churches can forbear.

The third Reason is taken from that Apostolicall determination (wrested by many to a contrarie meaning) Coloss. 2.16.17. *Let no man therefore judge you in meat or drink, or in respect of a feast or new moone, or sabbaths: which are the shadow of good things to com; but the bodie is Christ.* Whence it appeareth more then plainly, y onely those sabbaths are abolished by Christs comming in the flesh, which were types and figures of Christ to come, of which sort as there were not a few instituted of God by Moses, so doth this Apostle here, and elsewhere sufficiently declare the abrogateing, and abolishing of the same by Christ. But that the Sabboth of which we now speake comes in that reckoning we plainly deny. Coloss. 2. 16.17.

For, 1. In its primary institution Gen. 2. there can nothing be found not wholly morall. Let a man having as many eies as Argus, search the same w a candle, he seekes (as we say) a knot in a bulrush, if he think to find in it any either shadow of Christ, or shadow of shadow. If any shal except, that God by Moses did enjoyn unto the Israelites the sanctification of this day, *that it might be a signe between him, and Israel, throughout their generations, that they might know, that he is the Lord that doth sanctifie them.* I do answer, first, in the words of Arminius, that *the Reason upon which God did afterwards commend unto his people, the sanctification of the sabboth because it was a signe between God and his people, that it was Jehovah that sanctified them, may be applyed to the times of the new testament, and further with them also the sabboths sanctification.* 2. Admit that this use were ceremonial, and typical in the fourth commandement, yet were there no force in the consequence from one end and use typical, and ceremonial, superinduced, and brought in upon the precept, to prove the precept it self ceremonial, and typical in the institution. By the same reason it may be affirmed, that both the Covenant of God made with Abraham. *I will be thy God, and the God of thy seed, as also the right of the first born,* for a double portion, and many things more of like consideration, were merely ceremonall, and typical, seeing that even unto them also, were annexed, and that by Gods appointment, divers typicall and temporal respects: of which notwithstanding none soundly minded wil deny, that the one is evangelical, and the other naturall. 3. Considering that the observation of this sabboth was either injoyned (as I perswade my self it was from Genesis. 2, 1, 2, 3. and Exodus. 16, 26, 30.) to Adam, in innocency and not Exod. 31. 13. *Armin. in thesi. disput.* p. 186. 187. Gen. 49. 3 Gal. 3. 16.

yet

yet needing Christ: or at least, that the reason of the institution did fit the state of innocencie as wel, as it did the Israelites afterward I do undoubtedly conclude, that the same Sabboth in the primarie, and essential institution therof is not to come upon their file, which as *the shadows of future things had Christ for the body*.

Fourthly, I argue from that premonition of Christ, Matth. 24, 20. *Pray that your flight be not in winter, nor on the Sabboth.* I am not ignorant how the most divines both ancient, and later do understand *this sermon* (as Chrisostom saith) as *made of the Iewes*, seeing that, as the same authour hath it, *neither the Apostles did observe the Sabboth day, neither yet were they in Iudea when these things were done of the Romans: many of them having departed this life, and the rest (if anie survive) having bestowed themselves in other places.* But (with due reverence to them al be it spoken) it seemeth by the text to be otherwise. For. 1. Christ made not this sermon to the Iewes, as Iewes, but to his disciples, and those alone, and the same *comming unto him secretly to be taught by him*: whom he forewarned in the same place how that first at the hands of the Iewes in Iudea, and after, of the Gentiles every where, they should be evil intreated for his names sake, v. 3. 4. 9. 25. 26. with Luke 21. 12. Secondly, our Saviour in saying, *Pray ye*, makes it plain, that he speaks of them, and their associates unto whom he speakes, to wit, Christians. Lastly how could it bee that Christ, who by his death (now drawing so neare as that there was but a step unto it) was to abrogate, and abolish all Iewish ceremonies, and shadowes, should so carefully provide for the so religious observation of a shadowish, and ceremoniall sabboth: and that not for a day or two, but for so many years after the same his death; Could any thing more weightie be spoken by Christ, or which could more deeply imprint in the hearts of men a religious regard of the Sabboth, then that it behooved them to obteine by prayer at Gods hands, that they might not be constreined unto that thing although permitted them of God in case of urgent necessitie, which might violate and interrupt the publique, and solemn sanctification thereof; It is true then which Chrisostome saith, that *the Apostles did not observe the Sabboth*, to wit, Iewish: but the Christian Sabboth, or *Lords day* they did undoubtedly celebrate.

Mat. 24. 20
Chrisost. hom. 77. ex Mat. 24.
Ver. 3.

The fift and last Reason may be fetcht from the verie Gentiles themselves, who directed by the glimps of the light of nature, how darkly soever shineing in them, had their holy daies, and some of the same such, as in which

not

not so much as the pleading, and determining of suites were admitted. It seemeth natural, that some day, and morall that some day certain, and distinct be sacred unto God: and the same (as Iunius saith) *every seventh day*: in which men forbearing all servile works, may consecrate, and give themselves to God in the duties of pietie, and of charitie to men. Which with what hinderance unto the one, and other is everie where neglected, can scarse either be uttered, or conceived. For what marvail if upon the overslipping of the most seasonable seed-time, a slender harvest follow; or that the market day being neglected) penurie of provision should bee found in the family; We christians have the *Lords day* by the Lord Christ assigned us for the exercises of pietie, and mercie, in which he offers, and exhibits himselfe in the fruits of his gracious presence in a singular manner to be seen, and injoyed of his, religiously observing the same. Let us at no hand (as alike unmindfull of Gods ordinance and mans infirmitie) suffer the fruit of such a benefit to dy in our hands: but let us accordingly acknowledge the same in thought, word, and work, to his honour, and our own good.

Perro lib. 3. deling. Lat. Iunius in Gen. 2.2.

CHAP. VIII.

Of the exercise of Prophecie.

THere are they (whose names I forbear, for their credits sake) who have not spared, and that in their publique writings to lay to our charge, that we will needs have al, and everie member of the Church a Prophet, and to prophesie publiquely. With what mindes they let loose their tongues to utter these, and manie mo most false and absurde vituperies against us, we leave it to God to judge, who knoweth with what conscience, and desert of credit therein, unto their (Christian Reader) into whose hands this our Apologie shal come.

We learn from the Apostle Paul 1 Cor 14.3. that *he who prophesieth, speaketh unto men to edification, exhortation, and comfort:* which to perform conveniently, and as becomes the church-assemblie, we make account comes within the compass but of a few of the multitude; happily two or three in each of our churches, considering their weak, and depressed estate. Touching prophesie then we think the verie same, that the Synode held at Embden 1571 hath decreed in these words, 1. *In al churches, whether but springing up, or grown to some ripenes, let the order of prophesie be observed, according to Pauls institution.* 2. *Into the fellowship of this work are to be admitted*

Harm. Synod Belg. pag. 21.22.

not onely the ministers, but the teachers too, as also of the Elders and Deacons, yea even of the multitude, which are willing to confer their gift received of God, to the common utilitie of the Church: but so as they first be allowed by the judgement of the ministers, and others. And as the Apostle some times said, *we believe, & therefore we speak*, so because wee beleeve with the Belgick churches, that this exercise is to be observed in al congregations, therefore we also observe it in ours. Of this our both faith and practise we have these amongst other special foundations.

2 Cor. 4. 13.

Luke 2. 46. 47. & ch. 4. 15. 16. Act. 2. 4. with 11. 19. 20. 21. & ch. 13. 14. 15 16. & ch. 18. 14. 15. 26. &c.

The first we fetch from the examples in the Iewish church, where libertie both for teaching and disputing publiquely both in temple and synagogue, was freely given to al gifted accordingly, without respect had to any office.

If any object, that the examples of Christ, and the Apostles in this case are incompetent, seeing that Christ was furnished with his own, and the Apostles with his authoritie: he alledgeth that which is true in it selfe, but to smal purpose: considering we lay not our foundation in this, that Christ and his Apostles so did: but in that libertie so to do, was alwayes, and in al places granted, and sometimes offered them. This libertie they obteyned not by the authoritie of Christ, which the Rulers of the Synagogues and Temple no more acknowledged then they did Christ himselfe: but by the order then received, and still continued to this day amongst the Iewes, that they whom with the Scriptures they cal wise men, without al regard of publique office, *having any word of exhortation to the people*, should say on, as we have it written Act. 13. 23. Whereunto I ad, that divers of them in whom wee instance were furnished with no such authoritie specially from Christ.

Ier. 13. 13

Mat. 23. 34. 1 Cor 1. 20.

The second we take from the Apostle Paul 1. Cor. 14. where to the ful, he informeth the church at Corinth of the order of that exercise, which they had formerly violated. *Which whole order* (according to Beza) *is apparently taken from the received custom in the Iewish Synagogues. Which custom* (saith Peter Martyr) *seeing it was of old both good and laudable in the synagogues of the Iewes, the Apostle disdeyns not to transfer it to the church of Christ*, of which also he renders this reason, *because it was not a legal ceremonie, but serves to the edification of the Church.* If this be so: then must they needs take their marke amisse, who imagine that the Apostle in this place speaks of the extraordinarie gift, and exercise of prophesie. And although it be not like, that the Church of Corinth was, in that so plentious effusion of the gifts of the spirit, al-

Beza Annot. in 1 Cor 14. post alt. & edit. nem. Pet. Martyr. in.

1 Cor. 14. 13.

together destitute of extraordinary prophets, yet that the Apostle did not in that place aime at them, may be proved by many mo, and the same (as I think) firm arguments drawn from the self same text. Which that I may do the more commodiously, the prudent reader must call to minde that *upon the foundation of the* extraordinarie *prophets*, as wel as *of the* verie *Apostles the church is built*; and that *that mysterie of Christ, by the spirit* immediately, and infalliblie inlightning their minde, was in the same manner, though not in al in the same degree, *revealed* to them and the other. *Eph.* 2. 20. *ch.* 3. 4, 5.

This so considered, 1. It seems altogether unprobable, that so manie Prophets of this ranke (although inferiour in gifts) should have beene found in that one smal congregation, as the Apostle insinuates ver. 24, 29, 31. that Corinth had.

2. The Prophets in Corinth not onely behaved themselves inordinately in the church, but withall (as by interpreters from ver. 29, and 32 is generally delivered) were subject to errour in the verie doctrine which they propounded; Which to affirm of the extraordinarie prophets, those skilful master-builders, who together with the Apostles laid ỹ foundation, together participated in ỹ same holy spirit, seemeth not a little to shake the foundation of Christian religion. And if one of these extraordinarie prophets might erre, why not they al? And if the Prophets, why not the Apostles. And if they might erre, how should it appear, that they have not erred? And so by consequence, what either then was, or now is the firmnes and certaintie of the Christian faith?

3. Seeing that the Apostle ver. 34, 35. injoyns women deep silence in this church-exercise, not permitting them at al to speake; it seems most plain that he hath no eye, nor respect at al, to those extraordinarie gifts and endowments of prophesie authorising even women furnished with them, to speak publiquely, and in mens presence, as appears in Miriam, Deborah, Huldah, Anna, as also even in Iezebel her self in regard of order, and others. *Exod.* 15. 21. *Judg.* 5. 1. 2 *Kin.* 22. 14. *Luke.* 2. 36. *Apoc.* 2. 20.

Lastly, the Apostle ver. 36. upbraideth those verie Prophets unto whom he directeth his speech, as such, as *from whom the word of God came* not but without cause, yea not without notable injurie if they were extraordinarie Prophets, that is, inspired with the holy Ghost, and his immediate instruments seeing that from these kinde of Prophets, as wel as from Paul ỹ Apostle *the word of God came*, though in different degree, and measure. 1 *Pet.* 4. 10, 11.

The third foundation of this exercise is laid in the manifould

manifould, and same most excellent ends atteynable onely dy this means. 1. That *God may be glorified, whilst everie one doth administer to another the gift, which he hath received, as good dispensers of the manifould grace of God.* 2. That *the spirit be not extinguished*, that is, the gift of prophesie, or teaching: in which it may so come to passe, that some in the church, though no ministers, may excell the verie pastours themselves. 3. That such as are to bee taken into the ministerie of the church, may both become, and appear *apt to teach.* This seeing the Apostle would have done, he would questionlesse have some order for the doing of it: which, excepting this of prophesie, we have none of Apostolicall institution. 4. That the doctrine of the church may be preserved pure, from the infection of errour: which is far more easilie corrupted, when someone or two alone in the church speak al, and al the rest have deep, & perpetual silence enjoyned them. 5. That things doubtful arising in teaching may be cleared, things obscure opened, things erroneous convinced; & lastly, that as by the beating together of two stones fire appeareth, so may the light of the truth more clearly shine by disputations, questions, and answers modestly had, and made, and as becomes the church of Saints, and worke of God. 6. For the edification of the church, and conversion of them that beleeve not, and this the rather because it apperteyneth not properly to the pastours, as Pastours, to turn goats or wolves into sheep, but rather to *feed the flock* and sheep of Christ, *in which the H. Ghost hath made them overseers.* 7. And lastly, *lest by excluding the commonaltie and multitude from Church affairs, the people of God be devided, & charitie lessened and familiaritie, & good will be extinguished between the order of ministers & people.*

1 Thes. 5. 19. 20. 1 Tim. 1, 3 1. Ioh. 4. 1. Apo. 2, 27. with cap. 1 11. Se Iacob. Acont. Stratag. saith, pag. 168, 169. Luke 2, 40. & 4, 21, 22. Act. 17. 2 & 18. 24, 26, 28. 1. Cor. 14. 35 Eus. eccl his. l. 6 c. 32. 36. 1. Cor. 14, 4, 24. 25. Act. 20. 28. See Sadel. against Turr. Soppa. 67. 68. Pet. Martin. 1. Cor, 14. 29.

CHAP. IX.

Of Temples.

TO speak nothing of the office of the Christian magistrate in demolishing the monuments, and snares of Idolatrie (which these Temples want not, if themselves be not such) I account that the consideration is one of a temple as a temple, that is, a holy place, as it is counted of the most, consecrated either to God himself, or to some Saint (made therein a false God, though being a true Saint) whose name it beats; and which for its magnificent building, and superstitious form agrees far better

See Calv. in psa. 102 15. Pet. Martin. 2 King 10. 27.

nor to the Romish religion, pompous, and idolatrous as it is, then to the Reformed, and Apostolicall simplicitie. And another, and the same far divers, of a place, although in the house sometimes consecrated for such a temple, partly natural, which is simplie necessary to every finite action; partly civill, in which the church may well and conveniently assemble together. The former use I deem altogether unlawfull; the latter not so, but lawfull, provided alwayes that the opinion of holines be removed, and withall such blemishes of superstition, as wherewith things lawfull in themselves are usually stayned.

Iehu Wolph. in 2 King. 17 19, and 23. 6.

CHAP. X.

Of things indifferent.

WE do so reputt many things as indifferent, or mean in themselves & their own nature (& as houlding a middle place as it were, between the things simplie commanded, and the things simplie forbidden of God) as that the same things being once drawn into use, and practise, do necessarily undergoe the respect and consideration of good or evil. This the Apostle teacheth, 1. Corinth. 14. in his so diligent warning the church of Corinth, that *all things be done decently in order, and to edification.* The things then thus accounted indifferent, when they once come into use in the church, do either work the exercises of religion the more comely, orderly, and edificative, and are such as without which, the same exercises cannot be performed but confusedly, uncomelily, and unfruitfully, at least in part, or els they swarve from the Apostolicall Canon. With this *commandment* of the Apostle, yea *of Christ the Lord*, agrees the rule of the philosophers, *The accessorie followeth the nature of the principall.* For example, Let the principall, as they speak, be some natural good thing, the verie least accessorie or circumstance, by which this principal is rightly, and orderly furthered, and promoted undergoes also the consideration of a natural good. The same rule houlds in actions civil; much more in the things, which appertein to religion, and Gods worship. I therefore conclude, that the least rite, or ceremonie serving rightly, & orderly to further the principall act, and exercise of religion, doth worthily obteyn, after a sort, the respect and denomination of a religious, and ecclesiastical good thing which principal act if it do not truely, and effectually promote and advance, it is a vain addition at the best, beseeming

onely vain purposes, and persons, which *worship God in vain, teaching for doctrines mens traditions*: seeing whatsoever, is to be done in the church, is also, and first to be taught, that so it may be done.

Math. 25. 9.

2. Whatsoever hath being in nature, is some certain thing first, and properly, and to be reduced to some certain, and distinct head. Now al things whatsoever in use, either in, or about Gods worship, may and must be referred necessariely to some one of these three heads. Eyther they are things natural, and simplie necessarie to the exercise; of which sort are the natural circumstances of time, and place, without which no finite action can be performed: also for the administring of Baptism, either a fonte or other vessel to hould water: and so for other adjoints absolutely necessarie for the administring of the holy things of the Church: or secondly, they are things civil, and comely: as for example, A convenient place in which the church may conveniently, and comlily meet together, not a stable, or swynstie, also that habit of the minister, that covering of the L. Table, those ministring vessels, and other accessories, and appurtenances whatsoever, without which the holy things of God, cannot be dispensed so civilly, and comely as is meet. Or lastly, they are properly things sacred, and holy, and by consequence, parts of external divine worship: and the same either commaunded by God, and so lawful, or of mans devise, and therefore superstitious.

Now if any shal further ask me, what power then I ascribe eyther to the civil magistrate, or Church-governers for making lawes about things indifferent? I answer touching Church-governers first, being to treat by and by of the Magistrate, that no such power, to speak properly, belongs unto them; as being *not Lords* but *servants* of the church, under *Christ the onely Lord* thereof: *exercising*, as saith Austin, from Christ, and the Apostles *a ministerie*, *not a Lordship*: and *who therefore are to learn, if they wil be content with their scantling, which God hath allowed them, that a weeding-hook better becomes them, then a scepter*, as Bernard speaketh. For to make lawes, by all mens graunt, belongs to them, and them onely, who do sway scepters, or are Lords at least.

Exec. 44. 11 Mat. 20 25. 2 Cor. 4 5. 1 Peter. 2. 3. August. of the citie of God l. 19. Bern. of Cons. lib. 2

Moreover the holy scriptures everie where teach, that the highest Church-officers, and governers, are but ambassadours of God, and interpreters, and proclaymers or cryers of his word. But *neither an embassadour, nor interpreter, nor cryer; no nor the herald, the most honourable of al proclaymers*, or publishers *of Edicts, can commaund any*

Iunius mutr. 3. l. 5 c. 7.

thing

thing, nor dispose of the least matter by his own authoritie; as Iunius layth rightly. It is certain, that the governers of Churches do stand in need of wisdom and discretion for the applying, & determining of the common rules of order and comlynes taken from ȳ Scripture, & common sense, to certain cases, and according to certain circumstances: But what makes this for the power of making lawes in ȳ Church? which as M. Perkins makes account, *Perk. gold* is a part of Christs prerogative royal: considering withal, *Chain.* that neyther the Church, nor the meaneſt member thereof *chap.* 18. is further bound unto these their determinations, then they appear to agree with order, and comlines: neither are the ministers in any thing at al. (as are the magistrates *See Perſe-* in manie things) to be obeyed *for the authoritie of the* *nus Cate-* *commaunder*, but *for the reason of the commandment*, which *chis. 2 Com.* the ministers are also bound in duetie to manifest, *of tradi-* and approve unto the consciences of them over whom *tions.* they are set.

CHAP. XI.

Of civill Magistrates.

WE beleeve the verie same touching the civil Magistrate with the Belgick reformed Churches, and willingly subscribe to their confession: and the more, because, what is by many restreyned to the Christian Magistrate, they extend indefinitely, & absolutely to the Magistrate whomsoever. And that surely upon good ground: seeing the magistracie is one, and the powes the same whether the person be christian or heathen: neither is there wanting in an heathen magistrate (that he might rule as he ought) authoritie of order, but wil of person: neither is his power increased by the accession of christianitie, but onely sanctified, as is first his person. The Prince rules over his subjects, as he is a Prince, and they subjects simply, not as faithful or christian, he or they. Onely Christ the Lord of our faith hath the faithfull (as faithfull) for his subjects: *neither are the subjects of Kings as subjects, ante part of the church, but of the kingdom.*

Besides, there is one and the same christian faith of the Prince and subiect, and al things common unto both, which spring from the same; seeing that *in Christ Iesus there is neither servant, nor free-man*, I ad neither magistrate, not subject, *but al are one in him.* As therefore

none, no not the least power of publique administration comes to the subjects by their christianitie; so neither is the Princes, thereby at al increased. And indeed how can it? The magistrate though a Heathen hath power, *as the minister of God for the good of his subjects* to command and procure in and by good, and lawful manner, and means, whatsoever appertaines either to their natural, or spiritual life. so the same be not contrarie to Gods word: upon which word of God if it beat, God forbid, that the christian magistrate should take libertie to use or rather abuse his authoritie for the same: which yet if he do either the one, or other, whether by commanding what God forbids, or by forbidding what God commaunds, seeing it comes by the fault of the person, not of the office, the subject is not freed from the bond of allegiance, but is still tyed to obedience as active for the doing of the thing commanded if it be lawfull, so passive, if unlawfull, by suffering patiently the punishment though unjustly inflicted.

Lastly, if any civil, & coactive powr in things whether civil, or ecclesiastical, come to y magistrate by his christianity, then if it so fall out that he make defection from the same, whether by idolatrie, or heresie, or profaneness, it must follow, that therupon his kingly power is diminished and abridged; whereby how wide a windowe, or gate rather would be opened to seditious subjects under pretext (specially catholick) of religion, to raise tumults in kingdoms, no man can be ignorant.

CHAP. XII.

Of the Church of England.

THere remains *one*, and that *a great matter of exception* against us, and the same the fountain well nigh of all our calamitie: to wit, that we seem evill-affected towards the church of England, and so averse from the same, as that we do no lesse then make a plain secession, and separation from it.

I answer, *First*, that our fayth is not negative: as Papists use to obiect to the Evangelicall churches, nor whichconsists in the condemning of others, and wipeing their names out of the bead-roul of churches, but in the edifying of our selves: neither require we of any of ours in the confession of their fayth, that they either renounce, or in one word consult with the church of England,

England, whatsoever the world clamours of us this way. Our faith is founded upon the writings of the prophets, and Apostles, in which no mention of the church of England is made. We deem it our dutie what is found in them, to *believe with the heart to righteousnes, and to confesse with the tongue to salvation.* Rom. 10. 10

Secondly we accord (as far as the Belgick and other Reformed churches) with the church of England in *the Articles of faith*, and heads of christian religion published in the name of that church, and to be found in *the Harmonie of the Confessions of fayth.*

Thirdly, if by the church be understood the catholick church dispersed upon the face of the whole earth, we do willingly acknowledge, that a singular part thereof, and the same visible, and conspicuous is to be found in the land, and with it, doe professe and practise what in us layes, communion in all things in themselves lawfull and done in right order.

But and if by the word church be understood a spirituall politick body, such as was in her time, *the church of Israell*; and in hers *the church of Rome, Corinth, the seaven churches of Asia*, and others with them partaking of the same Apostolical constitution and as unto which do appertayn the Oracles of God, sacraments, censures, government, and ministerie ecclesiasticall, with other sacred institutions of Christ; I cannot but confesse and professe (though with great grief) that it is to us matter of scruple, which we cannot overcome, to give that honour unto it, which is due from the servants of Christ to the Church of Christ, rightly collected, and constituted.

And, that there may be place left in ye eyes of the prudent Reader for our defence in this case, so far forth as equitie and reason will permit, he must once and again be intreated by me, seriously to weigh with himself, and in his heart, this one advertisement following.

That a man may doe a thing truely pleasing and acceptable to God, it sufficeth not that both the doer in his person be accepted of God, the thing done commaunded by God, and that he do it with good and holy affection before God, except withall, and first he be possessed of that Rase, and condition of life, which may afford him a lawfull calling to that work. That a man, though never so good, with never so good a minde, should exercise the office, or do (though the best) works of a Magistrate, father of familie, husband, steward, citizen, or messenger, except he were first lawfully called, and preferred to the Rase

of a Magistrate, maister of family, husband, or the like; so far were he from deserving any praise for so doing, as on ỹ contrarie he most justly incurred ỹ censure of great rashnes, and violation of al order in family and common wealth; as *taking unto himself that honour, unto which he was not called of God*. The same houldeth, & that specially in course of religion, which is ỹ special state of mans life: so as if any either as a Pastour dispence ỹ holy things of ỹ ministerial Church, without a lawfull pastorall calling going before; or participate in the same, out of a just, and lawfull Church-state: neither that dispensation, nor this participation, can be warranted, but both the one, and other are usurpations, & in which is seen not the use, but abuse of holy things; and confusion of order. And as is behoveth every person first to beleeve, and know, that he is truly a Christian, and partaker of the grace of Christ, before he can hope to please God in ỹ performance of this or that particular Christian work; so doth it also concern every christian to provide, that he be first possessed of a just, and lawful Church-order, before he so much as touch with his least finger the holy things of the Church there unto proper, and peculiar. Proper, I say, & peculiar, amongst which I do not simplie reckon the hearing of the word, which both lawfully may, and necessarily ought to be done, not onely of Christians though members of no particular church, but even of Infidels, prophane persons, excommunicates, and any others: as being that in which no communion spiritual passeth, either ecclesiastical, or personal, between the teacher, and hearer, but according to some union ecclesiastical or personall going before: seeing that Christian faith comes by hearing the gospell, by faith union, and from union communion.

This thus premised, I will speak a few things of the Church of England; not by way of accusation of it, but for our own purgation in the eyes of the godly, and equall Reader, of the imputed crime of Schism, so far as truth, and equitie wil bear.

And first, seeing that the people of God is materially (as they speak) the church of God, it is required to the constitution of a holy Church of God, that ỹ people be *holy*, or *saints* and *sanctified in Christ Iesus*: truely, and internally in regard of God, and their own consciences; externally, and in appearance in respect of others, whom it concerns to discern and judge of them, according to the word of God, and rule of charitie. And considering that our question is about the church external, and visible, as it is called, we are not so fond, or rather frantick,

Rom. 1. 7.
1. Cor. 1. 2
2. Cor. 1. 1

tick, as to require, in respect of others, otherholynes in the members thereof, then ẏ which is visible & external.

Now how marvailous a thing is it, and lamentable withall, that amongst christians anie should be found so far at ods, with Christian holines, as to think that others then apparently holy at the least, deserved admittance into the fellowship of Christs church, and therewith of Christ? Do, or can the gracious promises of God made to the church, the heavenly blessings due to the church, the seales of divine grace given to the church, apperteyn to others then such? Are others to be admitted into the familie of God, the kingdom of Christ, and as it were the suburbs of heaven? The Church of God is by him called, and destinated to advance his glorie in the holynes of their lives, and conversations; what then have those to do with it, or it with those, who, as Calvin saith *live not but with Gods dishonour?* For they (as the same author both truly and holily affirmeth) *who are called, and accounted the people of God, do bear as it were in their foreheads, the name of God, whereupon it cannot but come to passe, that before men even God himself after a sort should be steyned with their filth.* And this I deem the rather to be observed, seeing that there are to be found, and these not a few, who would thrust upon the churches of our thrice *holy Lord*, a verie stage-like holynes: stoutly striving to make it good, that to constitute a true, and lawfull member of the viable church, no more is required, then that a man with his mouth confesse Christ, although in his works he plainly declare himselfe to be of the Synagogue of Sathan. But what saith the holy spirit of these impure spirits? *They professe they know God*, saith the Apostle, *but in their works they deny him, being abominable, and rebellious, and to everie good work reprobate.* Are *abominable* persons to be brought into the temple of God? rebellious persons into the kingdom of God? *such as are reprobate unto everie good work* into the familie of God, which is as it were the Storehouse of al good works? *If any one that is called a brother, be a fornicatour, or covetous, or idolatour, or railour, or drunkard, or extortioner,* or any waie *a wicked one*, such a one by the Apostles direction, it to be expelled, and driven out of the churches confines. And seeing that, as one truly saith, *It is a matter of greater contumelie to thrust out, then to keep out a guest*, with what conscience can such plagues be received into the church, to the purgeing out whereof the same church, furnished for ẏ end with ẏ power of Christ, stands in conscience bound? or by what authority I pray can such persons be compelled into the bosom of the

Calvin in 1. Cor. c. 5
Idem in Rom. 2. 24
Rev. 4. 8.
Tit. 1. 16
1. Cor. 5.

Spouse of Christ, as for ye expelling of whom far from her fellowship & imbraceing, al authorite ought to conspire?
1. Joh. 1. 6 *He that saith he hath fellowship wt God, and walks in darknes is a lyer, and doth not truely.* Profession of Christ therefore with the mouth, in those that work the works of darknes and so by consequence, ye by which a man is rather branded for a natural *child of the devil*, then marked for a true member of the Church. Lastly, David that holy man of God, and type of Christ, doth holily professe, ye *he who works deceipt, shal not continue in his house.* And shal ye workers of deceipt, & of al wickednes not onely be admitted but even constreined into ye hous of ye living God which the church is? O *Iehovah, holynes becometh thine house to length of dayes.* Which notwithstanding (a sicknes desperate of al remedie) that so it stands with the church of England, no man to whom England is known, can be ignorant: seeing that all the natives there, and subjects of the kingdom, although never such strangers from all shew of true pitie, and goodnes, and fraught never so full with manie most heynous impieties, and vices (of which rank whether there be not an infinite, and far the greater number, I would to God it could with anie reason be doubted) are without difference compelled, and inforced by most severe lawes civill & ecclesiasticall, into the bodie of that church. And of this confused heap (a few, compared with the rest, godly persons mingled among) is that nationall church, commonly called the Church of England, collected, and framed. And such is the materiall constitution of that Church. But if now you demaund of me, how it is formally constituted; and whether upon profession of fayth, and repentance (in word at least) made by them of years, any combynation, and consociation of the members into particular congregations, (which consociation doth formally constitute the ministerial Church, and members thereof, as both the scriptures and reason manifest) either is, or hath been made since the universall and Antichristian apostasie and defection in poperie? Nothing lesse; but onely by their parrish perambulation, as they cal it, & standing of the houses in which they dwell. Every subject of the kingdom dwelling in this or that parrish, whether in citie, or countrie, whether in his own or other mans house, is thereby, *ipso facto*, made legally a member of the same parrish in which that house is situated: and bound, wil he, nill he, fit, or unfit as wt iron bonds, and all his with him, to participate in al holy things, and some unholy also in that same parish church.

If any object, that yet the minister of the parrish may suspend

suspend from the supper of ye Lord flagitious persons, & so by complaint made to M. Chancelour, or M. Officiall, procure their excommunication; to let passe, that this is meerly a matter of form for ye most part, and a remedy as il as the disease, I do answer, ye even by this is proved undeniablie ye which I intend: viz. ye al these parishoners before mentioned, are not without, but *within*, & members of ye C. (& ye same, as before constituted) whom she *judges* 1 Cor. 5. 11, 12.

There is besides these a third evil in the way, and the same as predominant, and overtopping al other things in that church as was *Saul higher then al the rest of the people*: and with whose Rehoboam-like finger we miserable men are pressed, and oppressed: and that is, the Hierarchical church government in the hands of the Lord Bishops and their substitutes: (the verie same with that of Rome, the Pope the head onely cut off, upon whose shoulders also many, though not without notable injurie, would place the supreme Magistrate) and administred by the selfe same Canon law.

Now this vast, and unsatiable Hierarchical gulfe, swallowing up & devouring the whole order, and use of the presbyterie, and therewith the peoples libertie and withall, by M. Parkers testimonie (with whom *a Bishop in England is the Pastour of the whole diocesse, and the Priests* or ministers, *onely his delegates and helpers*) the verie office of the Pastours themselves, as did *the seven lean, and evil favoured kine the seven fat, and the seven withered ears the seven ful that went before them*, and so by consequence, not being of Christ the Lord, but of him rather, who *opposeth and aduanceth himselfe against whatsoever is called God, or is worship*; so as he *sits in the Temple of God, as God*, (for unto God alone dweling in his Temple it apperteyns to appoint the offices of the ministers, and to prescribe the peoples bonds) our hands are bound by that supreme, and sole authorite of Iesus Christ in his Churches, upon which both the order of Presbyterie, and libertie of people, and office of Pastour are founded, and from whom as the *one* onely *Lord*, al ecclesiasticall *power* floweth, and by whom al *ministeries* are instituted, from giving any the least honour or obedience to the same Hierarchical exaltation in it self, or its subordinates, which (as phylosophie teacheth) are one with it.

Park. eccl. pol. 3, 35. and Hier. generally.

Gen. 41.

2 Thes. 2, 4.

1 Chron. 29, 11, 12, 13. 19.

1 Cor. 5, 6

ch. 12. 5. 28.

Wherein yet I would not so be understood, as if we were at anie defiance with the persons of the Bishops, much lesse with the kings civil authoritie where of they are possessed, whether in matters civil or ecclesiasticall.

Rom. 14. 4. *Of their persons their own Lords shal judge, to whom they stand or fal.* There have been of that ranke who in our Marian dayes have preferred the profession of the truth of the gospell before their lives: I hope there are also of their successours, who, if pressed with the same necessitie (which God forbid) would give the same testimonie, though at the same rate, unto the same truth of God revealed unto them.

Now as concerning their civil authoritie: albeit we do not beleeve, that the same is at al competent to ye true ministers of the gospel, especially in that eminencie, externall glorie, and pompe of this world, in which they far exceed manie worldly princes, and rather seem to represent the tryumphant, then the militant church; yet for so much as they both obteyn the same by the gift of the king, and exercise it in his name, we do not unwillingly yeeld honour, and obedience unto it, and to his majestie in it.

But whereas it seems unto manie plain, and evident, that we may adjoin our selves to the Church of England without any subjection, or relation unto the spirituall government, and governers thereof; that is altogether beyond our capacities: neither can we comprehend it, how it may be that he who subjects, and joyns himselfe to anie publique, and politique bodie, or communitie, whether spirituall, or civil, becomes not in so doing, *ipso facto*, subject to the publique government, and governers thereof, and undergoes not a relation, and respect actually unto them. They rather are with al seriousnes to consider, how faythfully, and sincerely they quit themselves, and their consciences before God, and men, who contending, and proving in and by so manie words, and arguments, that the hierarchical government is papal, and Antichristian, do never beleese submit themselves thereunto both in the respect, and relation politicall formerly mentioned, and also in acts properly ecclesiastical, into which ye ecclesiastical goverment, and spirituall policie of the church doth necessarily diffuse it self. Now I do earnestly entreat thee, whosoever thou art, acquainted with Belgick, or rather Christian libertie; and either free from the mists of prejudice, or if anie way prejudiced, yet *not chusing rather to serve a preconceived opinion, then to follow an apparent truth*, that thou wouldst truly and ingenuously tel, whether if the Magistrates here (from which they are far) should by publique edict, under severe penaltie constreyn al, and everie the native subjects of the countrie into the bosom of the church, without anie difference made, either in respect of

Theodoret. Dial. 1.

of fayth or manners, according to the place of their habitation, and should set over this church so collected and constituted, an Hierarchicall Bishop provincicall or diocesan, in whose hands alone, with his Officials, Chauncellours, Commissaries, Archdeacons, and other Court-keepers, canonicall authoritie should be placed, to constitute and depose ministers, excommunicate, and absolve both ministers, and people, yea whole churches (yea with the living the dead, that they may obteyne Christian buriall): whether now in this confused heap, and under this spirituall Lordship, thou wouldest endure to remain either Pastour or member. I suppose not. You (brethren) have not *so learned Christ*; whom you acknowledge both for the author of your *faith*, and instituter of your *order* ecclesiastical. Neyther yet we, having learned otherwise by the grace of God, Christ the king doth gather, and form unto himself another kinde of kingdom amongst men, and the same to be administred by other officers, & according to other laws. And if no place on ye face of ye earth should be free for us (poor creatures) refusing upon meer conscience of God (as thou God the judge, and searcher of hearts knowest) to commingle, and prostitute our selves in and unto this confusion, and domination hierarchical, we have most assured hope, that heaven it self is open for us by Christ, who is the way, and whom in this durie also we do serve, in which we shal at the length be fully free from this, and al other incumbrances. Coloss. 2. 5.

Our adversaries bear in hand not only others, but even us our selves also, that we do for certain trifleing matters, and as they speak, circumstantiall corruptions, sequester our selves from the Church of England. And as nurses use to lisp with children, so they, that they might discend to our capacities, do oft and much instruct us, *that unworthie members must be born in the church, especially of private persons*; that *some corruptions at least in the discipline and external rites, are to be tolerated*; that *there may be the temple God, though prophaned; the holy cittie, though without a wal; the field of the Lord, though the enemie sow tares amongst the wheat; also a heap of wheat, though much chaffe commingled therewithal*. And that we dul bayards as we are; may at the length conceive those things, they verie seriously inculcate and wher upon us in these and the like considerations: as that *the Israelitish church in its time was steyned with almost al enormities, both for manners and fayth*: that *into the same al Israelites and Iews whatsoever without difference, were violently compelled by King Iosiah and others*; as also,

 that

that in the parable all were compelled to come to the mariage, good and bad, that the house might be filled. Lastly, that in the Apostlick Churches themselves, there were not wanting some, who practised, & others who taught vile and evil things that in one place the discipline was neglected, in another the verie doctrine of fayth corrupted, and manie the like matters, which it were too long to repeat.

Surely, foolish were we if we knew not these things, impudent if we denyed them to be true for ỹ most part; & lastly unequal, if we acknowledged not, ỹ many the same, or like blemishes after a sort, wil, and do creep into the Churches of our dayes: which yet to disclaym as unlawful for the same, stood neither with wisdom, nor charitie. But ỹ prudent Reader may plainly observe by the premisses, that they are other matters, & of greater weight, for ỹ most part, wherwith we, & our consciences are pressed.

We do not judge it an evil intollerable (though greatly to be bewayled) that evil men should be suffered in the church; but that al of most vile, and desperate condition, ỹ such, and so great a kingdom affoards, should thereinto wil they, nil they, be compelled: nor that ỹ discipline (as they cal it) or ecclesiastical government instituted by Christ, is neglected or violated, but that another plain contrarie unto it is set up by law, and fully, and publiquely everie where exercised: Neither lyes our exception against any personal, or accidentarie profanation of the Temple, but against the faultie frame of it in respect of ỹ causes constitutive, matter and form: Neither strive we about the wals of the cittie, but about the true, and lawful citizens, the policie and government of ỹ cittie of God, and essential administration of the same.

But to give more ful satisfaction to the indifferen reader, it seems worth the labour to descend particularly to a few, and the same the chiefest objections made on the contrarie behalfe. And of them, that which may and ought to be said touching the Church of Israel, and its condition compared with the christian churches, seems to deserve the first place. And touching it; first, the constitution of the Church of Israel is not to be considered in that whole, much lesse apostaticall, nation, but in holy Abraham, from whom it came, and in whom it was holy, as the lump in ỹ first fruits, & ỹ branches in the holy root & ỹ by vertue of the gracious covenant I will be thy God, & the God of thy seed, first contracted with Abraham himself, and after renued with his seed, whole Israel. But now to affirm any such thing of the whole English nation were foolish; to prove it impossible a. God doth not now a dayes select, & sever from others

Rom. 11, 16.

Gen. 17, 7

as his peculiar, any whole nation or people, as sometimes he did the people of Israel, both ecclesiastically, and civilly: but *in every nation, they who fear God, and work righteousnesse are accepted of him.* These in what nation soever combining together in holy covenant, and worshiping God after the prescript of his Holy word, are that *holy nation, the common wealth of Israel, the spiritual seat of God, the temple and tabernacle of the living God,* in which he hath promised to dwel: these he would have scattered in al places of ỹ world, and to hold intercourse wᵗ ỹ men of ỹ world in ỹ common affairs of this life, for their gaining if it may be unto Christ: *God adding dayly unto the church such as should be saved.* Whereas on the contrary, unto ỹ church of England, wᶜʰ hereof all natural English are together, & at once made members, it can hardly be, if at all, that any at any time should be added. Exod. 19. 6. Lev. 20. 25. Act. 10. 35. 1 Cor. 3. 16. Act. 2. 42. Amos. 3.

3. The verie *land of Canaan* was legally *holy*, and *the land of the Lord's inheritance*, and whose *fruit* was to be *circumcised*, and her *sabbaths kept*, by the Lords apointment: and in which alone by divine right *tythes* were to be *payed*. And as holy things are not to be mingled with, or prostituted unto prophane, so neither was anie place in this land to be permitted unto prophane persons to dwel in. *The seven* prophane *nations*, which formerly had inhabited it, were *altogether to be destroyed by the Israelites* being *to possesse it for their inheritance, neither was mercie to be shewed them. After as any whether born in the land, or strangers, did aught with an high hand, he was to be cut off from among his people.* Herewith accords that of David the king. *I will betime destroy all the wicked of the land.* Lastly *he that did not seek the Lord God of Israel with all his heart, was to be put to death, whether small or great, whether man or woman.* Far be it from Godly princes, and other potentates in the world, to think, that it behooveth them in this rigorous manner to deal with their subjects: although there want not, who partly from a prepostereus, and Iudaizing zeal, and partly to serve their own ambition, cease not to inculcate unto the kings of ỹ earth, above ỹ is meet, ỹ examples of ỹ kings of Iudah Lev. 19. 23. 25. Gen. 14. 20. and 28. 22. Lev. 27. 30. Deu. 7. 1. 2 Num. 35. 33. Psal. 101 8. 2 Chron 15. 12. 13.

4. It is not true that the kings of Iudah or Israel did constrein any into ỹ church by force, or compel them to undergo the condition of *members*, but only being members to do their duty. All Israelites & posterity of Iacob, had their part in ỹ Lords covenant: unto which also they were bound to stand under peril *of cutting off from the Lords people*, both spiritually and bodily, according to the dispensation of the old Testament in the land of Canaan. But of this our question is not for ỹ present, That neither is

is to be considered, whether king David, Solomon, Iehoshaphat and others did force circumcision, and other Mosaical institutions upon the Edomites, Ammonites, and others by them subdued, and held in civill subjection; or whether they compelled them by coactive lawes would they, nould they, fit or unfit, into the Church of God. That this was so, cannot be affirmed with modestie: which yet except it so were, hath nothing in it, which either can hurte our cause, or help our adversaries.

Lastly, he who well weigheth with himselfe what legall, and typicall holines was in use of old in Israel, shadowing out the true, & spiritual holines; and withal by how much, both the more clear revelation of heavenly things, and more plenteous grace of the spirit is afforded to the churches since Christ, then was formerly to Israel, he shall see manie things making for the tolerating of much in Israel; which in us is plainly intolerable: and that God will not use that patience and long-suffering towards any church now, nor permit, or wink at those things in it which *for the hardnes of their hearts*, he bore in that ancient people.

See Rev. 2 3. and 3. 16. and withal.

Parcus in 1 Cor. 7. 38.

The parable of the *tares* Matthew 13. followeth; with which as with some thunderboult, men both learned, and unlearned think us beaten all to sitters.

But first, these words, *Let both grow together till the harvest*, v. 30. (from which alone they do dispute) Christ the Lord doth not expound nor meddle with, in the opening of the parable: from them therefore nothing firm can be concluded. 2. Christ himself interpreters *the field*, not the Church, but *the world* v. 38. as also *the harvest* not *the end* of the Church, but *of the world*, v. 39. And if by the world, you understand the Church, you must needs say, that Christ in the expounding of one parable, used another. 3. Both the text it self, and reason of the thing do plainly teach that he doth not speak at al of excommunication, which serves for the bettering of the tares, but of their finall rooting up to perdition. Lastly, admit Christ spake of men apparently wicked in the Church, either not to be excommunicated in certain case (which, with Gellius Snecanus I confidently denie) or not excommunicated as they ought to be, and therefore to be born of private members; the former of which is too ordinarie, especially in Churches enjoying peace, and prosperite: the latter of which (the Church not being desperately bent on evil) I easily assent to, yet doth this place afford no medecine for our grief; which ariseth not from any corrupt, or negligent administration of the Churches discipline,

Perf. 28. 29. 30. 31

See Smec. of ch. discip. 2 part. meth. 2. p. 24. 27. 25 28.

thorough the careleſnes or want of wiſdom (it may be too much wiſdom ſuch as it is) of the adminiſters therof, which are perſonall things; but from the verie conſtitution of the church it ſelf, and ſubiect of eccleſiaſticall both government and power. Yea, I ad unto al theſe things, that we for our parts are willing in the buſines, and controverſie in hand to appeall unto the tribunall of this verie parable, and that expounded by our adverſaries themſelves, & do willingly condiſcend, that by it alone judgement be given in this matter.

Our Saviour Chriſt doth plainly teach, that this *field was ſown with good ſeed* alone; and that after, *whilſt men ſlept, the enemie, the devil came, and ſowed tares amongſt the wheat.* But on the contrarie, in the ſowing the Engliſh field, whether we reſpect the nationall or parochiall churches, together with the wheat the tares, and that exceeding the other infinitely, were at firſt, and yet are ſown, and that of purpoſe, and under moſt ſevere penalties. And hence is the firſt and principall prejudice to our Engliſh harveſt, and from which I conceive al the reſt to come. For unto this Cheat, thus clapped, and clouted together of al perſons of al ſorts, and ſpirits without difference, no man equally and prudently weighing things, can denie, but that the pompous and imperious Hierarchical government, together with al its acceſſories doth right wel accord.

To the things objected from the parable of the mariage Luke 14. and Math 22. I onely anſwer, that thoſe ſervants were the Prophets and Apoſtles: the ſon Chriſt himſelf; the compulſion to be made no otherwiſe, then by the preaching of the word: *by which*, as Calvin hath it *God doth importunately ſollicit our ſlothfulnes, not onely pricking us with exhortations, but compelling us with threatnings to come unto him:* which word of God as it is by ſome wholly contemned, ſo doth it extort from others onely an externall and hypocritical obedience, but by manie is received, through the bleſſing of God, with all holy and devout affection. Calvin in Matt. 22. 9.

Now unto theſe parables of Chriſt manie are wont, and that very buſily, to annex one of their own. A heap, ſay they, of wheat, although it have much chaf mixed with it, and the ſame more in quantitie then the wheat is, remaines notwithſtanding truely, and is rightly termed a heap of wheat; according to the Phyloſophers rule, *The denomination is not of the greater, but better part.*

I anſwer firſt, that this axiom is not ſimply true: for if in the church, or any other convention popular, or in which

which things passe by voyces, the greater part hap to exceed the better, the denomination of that passage, or decree, and so the whole prosesse of the matter, is according to the greater, though the worser part.

2. The chaf in that wheat is either of the same wheat, or of other and brought from els where: if of that same, then it makes nothing to the present purpose, since wicked men appertein not to the persons of the godly, nor are their chaf: if of other, and from els where it may easily be added in that quantitie, and proportion, as that neither it may deserve the name of an heap of wheat, but of chaf: nor he that sels it for wheat, of an honest merchant, but of a deceiptfull impostour.

4. The things objected from the Apostolical Churches are altogether personal, and accidental; from which that the churches gathered of men, and by men governed, should be exempted, is rather to be desired, then hoped for. But for us, the things which most afflict us in the Ch. of England, and presse us in the respect fore-mentioned to a secession from the same, do concern the very materiall, and formall constitution of the ministeriall church, to ether with the essentiall administration of the Church-policie. And how different these things are who seeth not?

Lastly, it is objected, that in the Ch. of England lively faith, and true pietie are both begotten, and nourished, in the hearts of many, by the preaching of the gospell there. God forbid, that we should not acknowledg that, and withal, that infinite thanks for the same are due to Gods great power and goodnes, both in respect of our selves and others: who notwithstanding the great confusion, both of persons, & things there to be found, vouchsafeth to his elect so plentiful grace, covering under the vayl of his superaboundant goodnes and mercy, by their sincere fayth in Christ Iesus, their sins and aberrations, whether of ignorance, or infirmitie. What then must be done? *Should we continue in sin that grace might abound?* or shal we against knowledg go on towark inordinately because in our ignorance God hath vouchsafed us of his grace in that disordered staw of things? without the ministerial church (of which we speak) the preaching of the gospell both may, and useth to be had, and by it fayth to be ingenerated, except christian churches be to be gathered of infidels and unbeleevers. Besides, what Minos, or Rhadamant will deny, that even in the bosom of the Romish church some faithful persons may be found? how much more in that of England, in which the main truths of the gospel, the most and greatest errours of

popetie

poperie being banished are taught by so manie godly and learned men, with such zeal, and earnestnes? Now what of these things? Is it therfore lawful for a christian, eyther to content himselfe with himself, without joyning to any christian congregation; or to continue stil in the bosom of the church of Rome, as a member under the Pope ye head? I therfore conclude out of M. Brightman, whose words I had rather use then mine own, speaking of the government and ministery of the church of England, *The fruit*, to wit, of the word preached, *doth no more exempt from blame our corruptions, then a true child doth adulterie.*

M. Brightm. in rev. ch. 3 vers. 26.

And here thou hast (Christian Reader) the whole order of our conversation in the work of Christian religion, set down both as briefly, and plainly, as I could. If in any thing we erre, advertise us brotherly, with desire of our information, and not (as our countrimens manner for the most part is) with a minde of reproching us, or gratifying of others: and whom thou findest in errour, thou shalt not leave in obstination, nor as having a minde prone to schism. Erre we may (alesse too easily): but heretiques (by the grace of God) we will not be? But and if the things which we do seem right in thine eyes, (as to us certainly they do) I be earnestly, and by the Lord Iesus admonish and exhort thy godly minde, that thou wilst neither withhold thy due obedience from his truth, nor just succour from thy distressed brethren. Neither do thou indure, that either the smalnes of the number, or meannes of the condition of those ye professe it, should prejudice we thee the profession of ye truth: but have in minde ye of Tertullian, *I e we measure mens faith by their persons, or their persons by their faith?* as also that of Austin, *Let matter weigh with matter, and cause with cause, and reason with reason*: but especially that of the Apostle, *My brethren, have not the faith of our glorious Lord Iesus Christ in respect of persons.* But now, if it so come to passe that ye most being forestalled by prejudice, or by porsperity made secure, ther be few found (especially men of learning) who wil so far vouchsafe to stoop, as to look upon so despised creatures, and their cause; this alone remaineth, that we turn our faces & mouths unto thee (O most powerful Lord, & gratious father) humbly imploreing help from God towards those who are by men left desolate. There is we thee no respect of persons, neither are men lesse regarders of thee, if regarders of thee for the worlds disregarding them. They who truly feare thee, and work righteousnes, although constreyned to live by leave in a forrain land, exiled from

Tertul. of prescr. against Heret.

Austing against Maxim 3 14. Iamet 2, 1.

countrie, spoyled of goods, destitute of friends, few in number, and mean in condition, are for all that unto thee (O gratious God) nothing the lesse acceptable: Thou numbrest all their wandrings, and puttest their teares into thy bottels: Are they not written in thy book? Towards thee, O Lord, are our eyes: confirm our hearts, and bend thine eare, and suffer not our feet to slip or our face to be ashamed, O thou both just, and merciful God. To him through Christ be praise, for ever, in the Church of Saints: and to thee (loving & Christian Reader) grace, peace, and eternal happinesse. Amen.

An Appendix to M. Perkins his six principles of Christian Religion.

Gal. 3. 28 *Mat.* 28. 19. *Act.* 2. 39. *Ier.* 31. 1. *Gen.* 17. 7. 2. *Cor.* 11 17 18. 20 & 14. 23. *Act.* 20. 7 † *Levit.* 20. 26. *Rom.* 1. 7. 3. 1 *Cor.* 1. 2. *Psal.* 1. 1. *to vers.* 9. * *Eph.* 1. 22. *Col.* 1. 18. † *Ioh.* 4. 23. *prov.* 15. 8. *Heb.* 8. 8, 10. *&c.* a *Iude vers.* 2. *Ezek.* 44. 7. *Mat.* 28. 19, 20. *Acts* 2. 14 . . and 11. 3.

Q. WHat is the Church?

Ans. A company of faithful & holy people (w their seed) called by the word of God into to publicke covenant with Christ, and amongst themselves for mutuall fellowship in the use of al the meanes of Gods glory and their salvation.

Q. Of what sort or number of people must this company consist?

A. It is al one whether they be high or low, few or many, so as they exceed not such a number, as may ordinarily meet together in one place for the worshipping of God, and sanctification of the Lords day.

Q. What are the reasons why the Church must consist of faithfull and holy persons?

A. 1. The † Scriptures every where so teach.

2. The * Church is the body of Christ, al whose members therefore should be conformable in some measure to him their head.

3. Only such † worshippers please God, are accepted of him, & have right to ỹ covenant of grace, & seals therof.

Q. But are not hypocrites mingled with the faithful in the Church?

A. None ought to be by the word of God: & where such are, they are not truly added by ỹ Lord to ỹ Chu. but do creep in through their own hypocrise, & not without the Churches fo also, if they may be discerned to be such.

Q. By what meanes is the Church gathered?

A. By the word preached, and by faith received of them that heare it.

Q. Is every beleever a member of the visible Church?

A. No: but he must also by his personal and publick profession adioyn himselfe to some particular fellowship and

and societie of Saints. *Rom.1.5.*

Q. How prove you the seed of the faithful to be of the Church with them? *1 Cor.15.1 Acts 2.41 47. and chap. 8.37 and 19.18 Gen.17.7. &c.*

A. By the covenant which God made with *Abraham* and his seed; which was the covenant of the Gospel, and confirmed in Christ; the seale thereof circumcision, being the seale of the righteousnesse of faith.

Q. What are the essentiall marks of the Church?

A. Faith and Order, as the Church in them may be seen and be held to walke in Christ Iesus whom she hath received: Faith professed in word and deed, shewing the matter to be true: and Order in the holy things of God, shewing the forme to be true, which are the two essential parts of the Church. *Gal.3.8. 16.17. Rom 4.11 Col.2.5.6*

Q. Are not the preaching of the word and administring of the Sacraments certain marks of ye true Church?

A. No: for the word may (and that rightly) be preached to assemblies of unbeleevers for their conversion: as may the sacraments also (though unjustly) bee administered unto them, and so be made lying signes. Besides, the true church may for a time want ye use of divers ordinances of God, but hath always right unto them; as may also ye false church usurpe & abuse them, but without right. *Matth. 18.19. Act.14.7. 14 & 17. 22, &c. Gen.34. 24. 2 King 17.25.&c*

Q. What are the meanes in and by which *Christ* and the *Church* have fellowship together?

A. 1. In the gifts of the Spirit of christ. 2. In the offices of ministery given to the church. 3. In the works done in and by those gifts and offices. *Hos.1.9. 2.Cor.12 3.4.5.6.*

Q. Wherein standeth this communion of the Spirit?

A. In the in-dwelling and operation of the gifts and graces thereof conveyed from Christ as the head, unto the Church as his body, and members one of another: Whence ariseth that most streyt and divine coniunction, by which, as by the civill bond of marriage, the man and wife are one flesh: so they who are thus loyned to Christ are one spirit. *Eph.2.22 & chap.4. 15.19. 1. Cor.6. 17.*

Q. How many are ye offices of ministery in ye Church.

A. Five, besides the extraordinary offices of Apostles, Prophets and Evangelists, for the first planting of the churches, which are ceased, with their extraordinary gifts

Q. How is that proved?

A. Partly by the Scriptures, which both mention them expresly, and describe them by their principal gifts, and works: and partly by reason agreeable to the Scriptures. *Eph.4. 11. 1.Cor.12 8.*

Q. Shew mee which those officers be, with their answerable gifts and workes. *Rom 12.8*

A. 1. The Pastor, to whom is given the gift of wisedome for exhortation. 2. The Teacher, to whom is given the gift of knowledge for doctrine. 3 The gover- *1.Tim.5. 17.*

ning

ning Elder, who is to rule with diligence. 4. The Deacon, who is to administer the holy treasure with simplicitie. 5. The Widow, or Deaconesse, who is to attend the sick & impotent, with compassion and cheerefulnesse.

Act.6. 1. Tim.3 8,10. & cap.5.9. 10.

Q. What is the reason for ỹ proving of these ministeries

A. Because al these are necessary and these alone sufficient for the church: as being the most perfect society and body of Christ, which neither faileth in that which is necessary, nor exceedeth in any thing superfluous.

Rom.6.1.

Q. Whence ariseth the necessitie and sufficiency of these ministeries in the church?

A. From the condition partly of the soules, and partly of the bodies of the members.

Q. How doth that appeare?

A. 1. In the soule is the faculty of understanding, about which the Teacher is to bee exercised for information by doctrine. 2. The will and affections, upon which the Pastor is especially to work by exhortation and comfort. 3. For that doctrine & exhortation without obedience, are unprofitable, the deligence of the ruling Elder is requisite for that purpose.

Q. How are ỹ other two Ministeries to be exercised?

A. As the Church consisteth of men, and they of soules and bodies, so are the Deacons out of the churches treasure & contribution to provide for the common vses of the Church, relief of the poore, and maintenance of the Officers, as are the widowes to afford unto the sick and impotent in body (not able otherwise to helpe themselves) their cheerefull and comfortable service.

Q. Wherefore 'cal you those offices by the name of Ministeries, or Services?

A. For two causes: 1. For that they are no Lordship, but meere services of Christ, and of the church.

Mat.20. 25.26.27. 2. Cor.4.5

2. Because they consist in administring only of those things which are Christ, and the churches under him.

2. Cor.4.1 & cap.3. 21.22.23.

Q. By whom are these officers to have their outward calling?

A. By the church whereof they are members for the present, and to which they are to administer.

Q. How doth that appeare?

Act.1.15. 23.& cap. 6.1.2.3.5 & cap.14. 23.

A. 1. The Apostles who taught onely Christs commandements, so directed the churches.

2 The people amongst whom they have been coversant can best iudge of their sinceritie, both in respect of their persons and families.

Act.1.21 & 6.3.

3 It furthereth much the diligence and faithfulnes of the Minister, that they whose Minister he is have freely chosen him, as unto whom under Christ they commit the

1.Tim 3 2.3.4.6. most pretious treasure of their soules: as also it bindes the

people

people to greater love and conscience of obedience of him and his ministry, whom themselves have made choice of.

4 The Church being a most free Corporation spiritual under Christ the Lord, is in al reason and equity to chuse her ministers and servants under him, unto whom also she is to give wages for their service and labour.

Q. Is this outward calling of simple necessity for a true Church officer? 1. Tim. 3. 17. 18.

A. Yea, as for the Magistrate in the City and common wealth, or steward in the family: without which they usurp their places, how excellent soever, whether in their gifts, or works. Ha. 5. 4 5

Q. What if the officer be found unfaithful in his place?

A. He is by the Church to be warned to take heed to his ministery he hath received, to fulfil it: which if he neglect to do, by the same power which set him up, he is to be put down and deposed. Col. 4. 9

Q. What are the outward works of the churches communion with Christ?

A. These six. 1. Prayer. 2. The reading and opening of the word. 3. The Sacraments. 4. Singing of Psalms. 5. censures. 6. Contribution to ỹ necessitie of the saints.

Q. Wherefore put you prayer in the first place? 1. Tim. 2. 1. & 4. 5.

A. Because by it al the rest are sanctified to the faithful. For praier see the end of the fifth Principle with the exposition: onely adde this, that in the act of our speaking unto God by prayer, we are not to use the help of any book, beads, crucifixes, or the like, to teach or provoke us, but onely the help of the spirit of adoption, and prayer, working in our hearts effectually, and teaching us both what and how to pray as we ought. Iwat vers 20. Zach. 12. 10. Rom 8. 15 26. Pro. 30. 5 Rom 15. 4 2. Tim. 3. 16.

Q. What beleeve you touching the word? Deut. 4. 2. Rev. 22. 19.

A. Besides the things observed in the fifth Principle and Exposition: that the whole written Word, and it alone is to be read and opened in the church. Rom. 16. 17. Heb. 11. 6 Job. 20. 31 2. Tim. 3. 16. 17.

Q. Wherefore are ỹ whole scriptures to be read & opened in the church? Pro. 30. 6. Deut. 4 3 Rev. 22. 19.

A. Because the whole Word of God is pure, written for our learning and comfort, given by divine inspiration, and is profitable for doctrine, reproof, correction and instruction, and from which nothing may be diminished. Act. 20. 28.

Q. How prove you that the scriptures onely are to be read, and opened in the church?

A. Because they alone are sufficient for faith, and the obedience which is of faith, and able to make the man of God perfit, throughly furnished unto al good works, and unto which nothing may be added.

Q. Who are to open and apply ỹ scriptures in ỹ church?

A. Principally the Bishops or Elders, who by the word

of

f Luke 2. 46. 47. *& cap.* 4. 16. 17. 18. *Act.* 3. 4. *& cap.* 11. 19. 20. 21. *& cap.* 13. 14. 15. 16. *& cap.* 18. 24. 25. 26. *g Luk.* 9. 1 *& cap.* 10. 1. *Rom.* 12. 9 1. *Pet.* 4. 10, 11. 1 *Cor.* 14. 1 *h* 1. *Tim.* 2 11. 12. 1. *Cor.* 14. 34. 35. 1 1. *Pet.* 4. 10. 11. 2. *Thess.* 5 19. 1. *Ti.* 3. 2 1. *Cor.* 14. 35. *Act* 2. 42. *Luke* 4. 22 23. 1. *Cor.* 14. 4. 24. 25. 1. *Cor* 14. 3. 37. *Act.* 13. 15 *Gen.* 17. 1. *Cor.* 7. 14. *Act.* 2 41. 42. 47. *Gen.* 17. 9. 10. 1. *Cor.* 12. 13.

of life are to feed the flock, both in teaching and governement. 2. such as are out of office, in exercise of prophesy

Q. How is that exercise proved in the Scriptures?

A. By *f* examples in the Iewish church, where men though in no office, either in Temple or Synagogue, had liberty publickly to use their gifts.

2. *g* By the commandment of Christ and his Apostles.

3. By the prohibiting of *h* women (not extraordinarily inspired) to teach in the Church: herein liberty being given unto men their husbands, or others.

4 By the excellent ends, which by this meanes are to be obtained: as 1. The glory of God in the manifestation of his manifould graces. 2 That the gifts of the spirit in men be not quenched. 3 For the fitting and triall of men for the Ministery. 4 For the preserving pure of the doctrine of the Church, which is more endangered, if some one or two alone may onely be heard, and speake. 5 For debating and satisfying of doubts, if any doe arise. 6 For the edifying of the Church, and conversion of others.

Q. Who is a Prophet in this sence?

A. He that hath a gift of the spirit to speake unto edification, exhortation and comfort.

Q. What is the order of this exercise?

A. That it be performed after the publike Ministery by the teachers, and under their direction and moderation; whose duty it is, if any thing be obscure to open it: if doubtfull to cleare it: if unsound to refute it: if unperfit to supply what is wanting, as they are able.

Q. What beleeve you touching the Sacraments further then is observed in the former Principles?

A. That they are to be dispenced according to the tenure of the covenant of grace, whereof they are seales: in respect both of the persons to whom, and of the ends for which they are to be administred.

Q. Which are those persons?

A. The faithfull and their seed.

Q. May all the faithfull partake in the Sacraments?

A. No, except they be also added to some particular congregation, unto which the publique ordinances and Ministery doth appertaine.

Q. Which are the ends and uses of the Sacraments?

A. The first is from God to the Church, opened in the exposition of the fifth Principle, where it is shewed what a Sacrament is. The second is from the Church to God, in which it testifieth the acceptance of the Covenant, and bindeth it self to the performance of the conditions. The third is in respect of the members themselves mutually, as being badges of their association. The fourth in respect

of

of all other Assemblies, betweene whom and the Churches, they are notes of distinction. *Judg.* 14. 4.

Q. what is required touching singing of Psalmes in the Church?

A. That they be such as are parts of the word of God, formed by the holy Ghost into Psalmes or Songs, which many may conveniently sing together, exhorting and admonishing themselves mutually in grace in their hearts. *Mat.*26. 30. *Eph.*5.19 *Col.*3.16.

Q. What believe you touching the censure of excommunication?

A. That it is to be used by every particular Church, according to the rules of Christ.

Q. How proove you this power to be in every particular Congregation?

A. 1. By the donation and gift of Christ the Lord. 2. The particular Church of Corinth had this power, for the neglect whereof it is reproved by the Apostle. 3. Every particular Church hath right to the word, Sacraments, and Prayer, within it selfe, which are greater, and therefore to this which is lesser then they. *Matt.*18. 17.18.19 1.*Cor.*5.

Q. What are the rules of Christ for excommunication?

A. 1 The sin thus to be censured must be scandalous, & the person obstinate after due conviction, & patience used *Matth.*18. 15.

2 The Church excommunicating must be that particular congregation gathered together in the Name of Christ, whereof the sinner is a member. 1. *Cor.*5. *Matt.*18.

Q. How prove you that by the Church Matth. 18. is not meant ỹ Bishop, or Presbitery representing ỹ body? 15.16.17. 19.

A. 1 One man cannot be a Church, which as Christ teacheth, verse 19. 20. must be a company, how small soever, gathered together in his name. 1.*Cor.*5.4 5.11.

2 The word there used never signifieth in the Scriptures, an officer or officers, excludeing the people.

3 The Apostle 1 Cor. 5. expounds Christs meaning to be of the whole body come together.

4 The Elders being publique officers, are to exercise the solemne workes of their office; and particularly the worke of rebuking them that sinne, openly and before the Church, both that others may feare, and the Church of Faith consent to the excommunication: and therefore cannot represent the Church being actually present.

5 A Representative Church in a case of Faith and conscience without the consent of the represented in the particular decree, establisheth the popish doctrine of implicit Faith. 1.*Tim.*5. 20.

Q. What is the order of proceeding in this Censure?

A. That the Brother offending privately be admonished privately, and after (without his repentance) with a witnesse or two, who may give testimony both of the of-

fence

fence and admonition: and lastly, that by the brother admonishing, with his witnesses, the sinner (remaining obstinate,) complaint be made to the Church: which last complaint alone is sufficient in publike offences.

Q. What order is to bee observed after complaint thus made?

A. The Officers as the governours of the Church, are by the Scriptures clearely to convince, and seriously to admonish and exhort the offender: and upon his impenitency (with due conviction and patience) to decree against him the sentence of Excommunication: and lastly with the peoples free consent to pronounce and execute the same.

Math.18. *1.Cor.5.* *Rom.2.* *24.*

Q. How appeareth the necessity of this ordinance?

A. Many waies. 1. By the commandement of Christ, and practise of the Apostolical churches.

2 For the glory of Christ, which is much impeached by the prophanenesse of those who professe his service.

2 Cor.5.5 *Heb.12.* *15.*

3 For the humbling of the sinner, and for the salvation of his soul.

4 To prevent the infection of others.

5 That by the zeale and holinesse of the Church, they without may be gayned to the Gospel.

Q. How is the Church to walke towards a person excommunicated?

A. So as they may make him ashamed by withdrawing from him in all spirituall Communion, and civil familiarity also, so farre as may bee, without the violation of any natural or civil bond.

2. Cor.5. *11.*

Q. What is to be observed for the churches contribution

A. That in their publike meeting they contribute, as God hath prospered them, to the publique Treasury, by the Deacons to be received and distributed, as there is need, to the relief of the poore, maintenance of the Ministery, and other necessary uses of the Church first, and after of others also, as needs requireth.

1.Cor 16. 1. Act.5. *Gal.6,10.*

And whosoever will walk according to this rule, peace be upon them, and mercy, and upon the Israel of God,
Gallath.6.16.
Amen.

I. ROBINSON.